The Expositor and Current Anecdotes

Volume VIII | October, 1906 | Number 1

A Mighty Soul-Winner and His Methods

An address by Chas. L. Goodell, D. D., Pastor Calvary Methodist Episcopal Church, New York.

(This address is reprinted from May, 1906, Expositor and Current Anecdotes for the benefit of the ten thousand pastors who will see it here, but who were not subscribers to The Expositor at that time. Dr. Goodell has consented to conduct a Retreat or Conference on Pastoral Evangelism in three articles, which will appear in the January, February and March issues of The Expositor.)

A long-hand report of his address "The Preacher and His Own Soul," delivered at the Preachers' Retreat, or conference on Pastoral Evangelism, Cleveland, Ohio, March 27, 1906.

In introduction he said that no work of his own had given him so much comfort and spiritual uplift, as conferences similar to this. In universities and schools he had talked with his brethren in these ministerial retreats, conferring as to relations of the ministry to men and women as soul-winners. He mentioned the great spiritual results of a similar meeting at Hartford, Conn., at which Dr. Denny of Scotland and Floyd W. Tompkins, of Philadelphia, had also given addresses. He said he was arrogating to himself no superior knowledge, and he didn't claim any unusual strength. He was simply crying out of his own heart the truth as he saw it. Without claiming exactness of quotation, I change to his own words in the first person.

THE MINISTER'S CALL.

I was born in New England and my ancestors were trained in New England theology. They believed that the chief business of man was to serve God here and enjoy him forever hereafter. They believed in ministers being called of God. I did not seem to have the call that I wanted. But circumstances showed nothing else and I went into the ministry to preserve my soul alive. Young men ask me for advice. I tell them, don't go into the ministry if you can enjoy life in business. For if you can, some fellow, who was not nearly so successful in college, will begin to roll up dollars in his business and will have the things of this life in prodigality, which you can't hope to have as a minister, and you will grow bitter with yourself in his place, and it will spoil the joy in your work. But if you can have no joy in anything except the ministry, and if lifting some soul up from darkness into light, brings joy and gladness to your cottage, then that family in the mansion has nothing that you wish, you are ahead in the game.

Beecher used to say that he thought many ministers had overheard some other fellow's call. I said that I would believe that my calling was to be the ministry, if the Lord honored my work by the salvation of souls in my first year. My charge was in a suburb of New Bedford and it pleased the Lord to give me some of those hard-hearted old whalers. I then decided that if the Lord gave the same number or more the next year that my calling was sure. He did but I was at that time called to Providence, my first city charge. I thought I might be able to convince men in the small towns, but, if the Lord gave me results in the city, I would be satisfied. You see I was like Gideon. The wet fleece was not sufficient. The results in Providence convinced me, and then it dawned upon me that what I had been asking as an evidence of the certainty of my call, was the purpose and will of God for me in every year of my ministry. Each year I have set aside one solid month for revival service, and have never given a month without souls in my ministry, and have never received less than 100 persons. I realized that some men are called as literary critics and some as professors, but my call was to the ministry. Some men think they have been called as preachers, and our professors have strengthened this opinion. But there is one word greater than preacher, and that is minister. Preaching is one of the functions of the ministry and that distinctly is not the greatest. To stand in a pulpit is a great privilege. But a great sermon not nourished by the faithful ministry of a man of God is a failure, while an ordinary sermon with the power of faith, and nourished by earnest ministry will be driven home to the hearts of the people. The truly great sermon is one that greatly does the thing for which every sermon should be preached—that is, to win souls and build them up into the knowledge of God. The great question should be, how many have you moved to give themselves to God? Sometimes it seems as if the dew were off the peach and our great zest were gone. Familiarity has taken out of us that awe and love of holy things, and our pulpit has become an ordinary place. Our pulse does not beat faster as we enter the pulpit, and our high conception of our calling has slipped away. Our desire to win men is not as earnest and vigorous as it formerly was. Speaking of this once in a meeting at which Bishop Fowler was present, he arose, and with tears in his eyes recounted that in the first year of his ministry, riding his circuit, he was so overcome by the realization of his duty to God that he knelt in the melting snow, beside his horse and prayed God for power to accomplish his work. It is a fearful thing when the old joy goes. A minister has reached the dead-line when he has lost his joy in the service, be he 40 or 80 years of age. He may live on, but the angels of God have carried him out to burial. A man may be 75 or 85 and still have the joy in his heart of winning men. A friend suggested to our President that his duties must be very heavy. He replied, "I like my job." With all its cares and anxieties let us thank God for the jobs we have, and as we look into the day ahead of us be able to say with Roosevelt, "Delighted" to have the chance.

THE MINISTER AND HIS OWN SOUL.

The most important thing in the care of one's own soul is prayer. My father lived to the age of 92. Some one suggested that it must be delightful for the old man to have the benefit of his son's thought. But he never asked my advice. He had points to give. Although I was over 40 years of age when he died, it was the same as if I had been four. For fifty years he averaged two hours a day in vocal

prayer. He thought he couldn't pray unless he prayed out loud, and I can bear testimony that when he came from his room the fashion of his countenance was changed. He didn't believe in doing 100 per cent business on 10 per cent spiritual capital.

He had a place in the barn at the old home, and when the neighbors passed and knew he was praying the whole village felt better, and it was agreed that if any one knew how to get near to God, he was the man. I had been in the ministry nine years before I learned to pray and the price I paid was one to which crucifixion was comparatively a kindergarten in suffering. But it was worth the price. I learned what prayer was and learned to talk with God. To how many is it a perfunctory thing, and it is considered nothing more than asking, and if we ask long enough or often enough we will get what we want. It was a great day to me when prayer became communion—and that I could go to God with the same spirit that a boy goes to his father for advice, or to his mother for comfort, or with the spirit that the lover goes to tryst with his beloved.

Prayer was a combination of these, something to which I looked forward. I used to ask, and I found out I really didn't want what I asked for. I asked to be delivered from certain things which I needed. I no longer went to the Lord to tell what I wanted, but I asked God what he wanted of me. Look at the Saviour's prayer. In the midst of his agony how like a balm to his spirit was that, "Not as I will, but as Thou wilt." I thought, what was right for Jesus, was right for me. It was a great help to find that the men who had moved the world were men of prayer, and that it was prayer that unlocked the providences of God. If only the study might be a sacred place to us, because Jesus had been with us there!

The prayer should be vocal. It is one thing to think and another to say it. It sounds differently. If we spend time in prayer in our closets, the people will know it in the congregation. Haven't people in your congregation told you that same prayer was a great help to them?

DEVOTIONAL STUDY OF THE WORD OF GOD.

How easy it is to take up the critical study of the Scriptures. I am not saying that it is not a very important part, for when scholarship forges weapons, we should be able to determine whether they are of celestial or infernal temper. But when it comes to our heart-life, we must study the Bible devotionally. Take some of the Psalms, those great outcryings of human nature—the same bitterness, the same discouragements as today. Oh! how we need something for our own spiritual life, if we would feed others!

Before undertaking revival work each year, I devote one month to the work of preparation, giving to it as much care as a runner would to preparation for a race. I don't eat anything spiritually, nor think any thoughts that do not strengthen me for the work before me. I read the Bible with that work in view. I find what was the Master's thought of Christ in regard to saving men. I read the prophecies concerning Christ, and it seems to me that there is something that crosses over from the Old Testament to the New, but we won't argue that. I read in the prophets how they yearned mightily for Israel; so earnest were they that their tears mark every chapter. In doing this I get interested in the Israel of today—and get aroused over the iniquity that is sapping the life of the Israel of today. I get to be an Amos myself, a humble gatherer of sycamore fruit. Then I go into the New Testament and turn to the anxiety of Jesus over lost things, the coin, the sheep, the boy. We are thinking too much about the lost coins and too little about the lost boy. We spend so much more time on his head education than his soul education. What are we going to do about the boys and girls, in our congregations, who are going to the devil? Shall we pass them with a smile and a nod? Better let them go over your dead body than that. The sin of the world was heavy on the heart of the Saviour. Why didn't he sleep? The men who have accomplished great things in this world were not good sleepers. I try to get a vision of him, despised and rejected, and I try to realize what the crucifixion was from the fourfold picture of it in the gospels.

One morning I went out to that skull-shaped hill with its rugged rocks, and from 9 in the morning until far into the afternoon read the account, and that vision of what death on the cross cost, has never left me. When my heart is leaden and my feet drag, I think of what he suffered. But I don't stop there. I read of the tomb, and farther on to his resurrection; and farther than that, I believe he is now on his throne, and that he is going to conquer. You and I may turn aside, but he will find somebody to do the work he came to do. That puts hope into my soul. Then I go on to Penticost. I see the cleft tongues and—I feel its descent, I travel on, I lie down with Paul, and hear the call to come over into Macedonia. Farther on in the story of the church, I see the flames in the market place at Florence, and I go to Erfurt and Leipsic, in the foot-steps of Luther, I follow Calvin and Huss, and John Knox, that stern old warrior, who said, "Give me Scotland or I die." By that time I am getting warm myself. And I hear Bunyan say in Bedford jail, "I'll stay here till the moss grows over my eyebrows rather than give up preaching." I read the life of Finney through every year; and the life of Moody, and hear him say in consecration, "There will be one man in the world in whom God shall have his way." Then I read Bishop Taylor, the herald of the cross in many lands. About this time I begin to get anxious for a chance. With this preparation, nothing in the world seems to be important, except winning men to Christ.

The trouble with us is that we are too much like the unfaithful spies, who considered themselves as grasshoppers in the enemy's sight, and in their own sight. You know that at the approach of danger the grasshopper jumps as far away from it as possible. Here is the world, going to the devil, and, notwithstanding we hold up our hands in holy protest, we let the procession go on. When a man feels that back of him is Almighty God and that he can do all things through Christ which strengtheneth him, then he can at least disorganize the procession.

When I was called to Hanson Place Church, Brooklyn, it was expected that results from the special month's services would be large. It was that kind of a church; had been the nursery of thousands of strong Christian men and women. But when, seven years later, it seemed best to go to Calvary church in New York, I was warned that here was a church that would not respond to such efforts; that they never had great results along the lines of conversion. I felt the difference, and it resulted in great searchings of heart. I wondered if after all these years my ministry was to be a barren one. When I was about to take charge of this church I was asked to discuss evangelistic work before the New York Minister's Meeting. My friends were asking me how it was to be in Calvary. My soul was stirred and in that meeting I said: "Keep your eye on Calvary. There is either going to be a monumental defeat in Calvary or else a great victory. It is going to be a Waterloo for either God or the Devil." That seemed strong, but I had made up my mind that before it should be God's Waterloo, there should be a funeral in the parsonage. I made up my mind to work until the last fibre was exhausted. If they would not come to hear me I would go to them in their homes and at their business, and I ought to be able to get one out of twelve. I never saw men who could stand out against another man who was agonizing for their salvation. Well, I was in agony before God, for the salvation of souls in Calvary. What happened? Three hundred and sixty-four were received on one Sunday. It was worth the cost.

PASTORAL WORK.

We need it for our soul's sake. We cannot get along without it. But don't let it get professional. What a temptation if it is rainy to say, "What a day for study," and if there is a sofa in your study and some book which you ought to read, it is almost irresistible—Do you say, if one did go out there would be only a few old women to see? The minister often gets more than he gives in pastoral visiting. Whenever the fire burns low, I go over to Brooklyn to Sister Davenport. Not to pray with her, but to have her pray with me. She knows God. She is over 80, and her face is like that of Selina, Countess of Huntington, and when praying she is the handsomest woman I ever saw. She prays that God will bless her boy, and I go back to my work with a stout heart.

QUESTION BOX

Conducted by Dr. J. M. Buckley at Chautauqua.

Q. What views did Phillips Brooks hold as to cards and dancing?

A. I knew Phillips Brooks and had a conversation with him; but we did not have that subject up. Episcopalians generally are not opposed to cards and dancing per se, but are opposed to some of the excesses that now prevail, and for forty days each year they forbid cards, dancing and other fashionable amusements entirely. That is the position of the church, and I presume it was the position of Phillips Brooks.

Q. Should a man ever take whiskey?

A. Not as a beverage. If a reputable physician prescribes it to him for sickness, he ought to take it or discharge the doctor.

Q. Why are all men, even the best of them, so selfish?

A. Perhaps because they have to look out for the wiles and craft of the other human inhabitants of the earth.

Q. How should the United States government deal with the anarchists?

A. I refer you to Secretary Bonaparte, who says that the light cases should be thrashed, the next should be imprisoned for an indefinite period, and those who advocate anything that has caused murder should be hanged. I have no sympathy with the people who say that penalty has no place in punishment. We have more homicides and less convictions than any other civilized country. Russia in time of peace is not so homicidal as the United States. For proof of this, I refer you to statistics by Andrew D. White, ex-minister to Germany, and the first president of Cornell University.

Q. Why does God permit the people of Japan to suffer a famine and die of starvation before aid can reach them?

A. There is nothing perplexing in that at all except why does God let anybody die. Dying of starvation is delightful in comparison with many diseases that are prevalent in our country. After three or four days of fasting there is no suffering and the mind becomes very clear. I have seen scores of men starving to death in hospitals because of obstructions of the digestive system or diseases of the throat and known them to die more painlessly than most others. Professional fasters say that after the third day they do not suffer except from weakness.

Q. Which do you consider the greatest menace to the future of the United States, the black or the yellow race?

A. Candidly, I do not believe either of the two are really dangerous to the United States. I sympathize with keeping all Chinese coolies and low class Chinese out of the country, but I am willing to admit Chinamen of education and good conduct. There are many low-down or unassimilable white people who would benefit the country if they could be taken away on ships to some island south of Australia, and fifty thousand Chinese of the kind referred to brought in to take their places. As for the Japanese, if the better class will come over and live as they do, they will be a healthful stimulus. However, I do not believe in making this the dumping ground of all nations.

Q. Are America and American institutions in danger on account of the growth of Roman Catholicism in the United States?

A. As far as I am concerned, if I had power to destroy the Catholic church today, I would not do it. The sum total of the Catholic church in this country is a wonderfully conservative force, and you may yet see the Catholic church one of the chief saviours of the country from anarchy and from socialism.

Q. Should we adhere to any party governed by a "boss"?

A. Well, when you come to choose, you have to come to consider what you would do if you don't. I would rather be governed by a good boss than have no governing at all. Often the man who complains against a decent boss, wants the boss dethroned so that he can run things.

Q. Should children be allowed to read novels?

A. Certainly, if they are well selected. I would not sell out the memory of Robinson Crusoe or Pilgrim's Progress. Our Lord's parables were novels in a definite sense. They are not actual history, are not put forth as such, and are not calculated to deceive or injure.

Q. At what age should a minister retire?

A. Supposing him to be in working condition, he ought not to retire from the work until the work begins to retire from him. Josh Billings said to me in the cars one day that he would retire. I asked why. He said, "I leave the platform to avoid the melancholy fate of seeing the platform leave me."

Q. Were you correctly reported in "The Chautauquan Daily" when it represented you as saying that the majority of the Pilgrims were scoundrels?

A. To condense a lecture of an hour, delivered at the rate of one hundred and twenty-five words per minute, into a fourth of that number is difficult, and the reporter on the whole did it well. But there were some errors which unwittingly misrepresent the meaning. I am represented as saying, "A large part of the Pilgrims were scoundrels. The Puritans were worse." Whereas, I said that some of the Pilgrims were so, and that more of the Puritans were. I added that Governor Long at the celebration of the three hundredth anniversary of the Church of Plymouth had described the Pilgrims as having a large number of bad men, and that G. C. Towne had answered him but not entirely. I was also represented as saying that "In the Protestant church, it makes dancing worse than adultery, and in the Catholic church, it makes the eating of meat on Friday worse than robbery." Whereas, I said that I knew of a church that expelled a man for dancing and it did not distrust several extortioners and a person charged with adultery, and that a Catholic priest in Italy told me in Sicily the bandits, if they found that they had inadvertently eaten meat on Friday, they were seriously sorry, but their business as bandits did not seem to trouble them any.

Q. What is evolution's theory as to the origin of matter?

A. It does not pretend to touch that.

Q. Don't you think the Apostle Paul was somewhat of a Christian Scientist when he made this statement, "Be ye transformed by the renewing of your mind?"

A. Well, I don't think so, for the Bible tells us that he took Luke, the beloved physician, with him on his journeys. Paul, a Christian Scientist? Why, he did not get rid of his thorn in the flesh. Paul, a Christian Scientist? He writes, "Trophimus, I left at Miletus, sick." Paul, a Christian Scientist? He says, speaking of Epaphroditus, "Indeed he was sick unto death, but God had mercy on him and not on him only, but on me also, lest I should have sorrow upon sorrow." Paul knew no more about Christian Science than he did about automobiles.

Q. Can a man love two women equally?

A. Yes. He can love his two daughters the same, and he can love his two sisters the same, but he cannot love two women equally, if one of them is his wife. Human love is a difficult word to define; those who don't have it, can't learn its meaning from a dictionary; and those who have it, need no dictionary on that subject.

Q. Are you an evolutionist?

A. Many things are demonstrated and many changes are shown to have been made by a slow process of evolution. The evidence of that is complete. I have no quarrel with evolution unless it affirms that my soul is evolved from the mind of the animals, produced on the same principles as some of the animal species, by the same method. And if evolution declares that Jesus Christ was evolved in the same way, and is of the same nature, and is in the long line from the lowest forms of life, neither of these two should I believe on the inductions of scientists. But if evolution leaves a place for the introduction of the soul of man into his body, and the manifestation of God in Christ so that Christ is allied with God as no other person in the form of man has been or could be, then I have no quarrel with evolution as respects my body. I cannot be sure that it is true. It would not disturb me if it were or were not true, if these admissions would be allowed. Otherwise I take the testimony of my moral nature including conscience, freedom, aspiration, against not the fossils, but what is inferred from them.

For special subscription offers see page 30 colored insert this issue.

Our Preachers' Magazine of Homiletics, Methods of Church Work, Illustrations and Sermons will present the following features the coming year:—

OUR NEW DEPARTMENT.

We have a number of articles engaged for our new department which may be called the Pastoral and Problem Department. I believe that the church is up against a crucial experience. I haven't any doubt but that the preachers, the leaders of the church will meet the conditions and contrary winds of today even as church leaders have met difficulties in the past. We are going to discuss these things in a way denominational or religious papers with lay and clerical readers cannot do. For The Expositor reaches preachers exclusively.

In November we have an article by Josiah Strong on "The Attitude of the Church Toward Wealth." It will make you sit up and think. In December and January will appear the W. E. Barton articles on "What Preachers Wish They Had Known" and "What Laymen Wish Preachers Knew." Both contain hints worth a year's subscription to preacher. In January, February and March will appear three articles by Dr. C. L. Goodell, which will be a "School for Pastoral Evangelism."

This will be sufficient to indicate our new department. It will be of untold value to the preacher who doesn't know it all.

HOMILETIC DEPARTMENT—

Last year we presented a page or more from 60 different preachers—including the leading preachers of the world. This year the selection will be even wider, and we expect to have sermons this year from nearly 100. Dr. G. B. F. Hallock, D. D., will be editor of this department—the Best of Recent Sermons.

ILLUSTRATIVE DEPARTMENT—

Herrick Johnson said recently in the Homiletic Review: "Incidents, anecdotes, word-scenes are better than arguments. Logic cudgels; parables exhibit." Edward Everett Hale, in advocating illustrative preaching, expresses a decided preference for illustrations drawn from history. David James Burrell excels in this and he will contribute historical illustrations. Others of equal ability in their fields will contribute: A. T. Pierson, A. C. Dixon, Russell H. Conwell, Charles M. Sheldon, C. B. Mitchell, Paul Gilbert, Ernest H. MacEwen, E. L. Rand, A. J. Archibald, J. L. Gordon, and others. It is only necessary to say that The Expositor and Current Anecdotes furnishes more illustrations for high-grade addresses than all other sources combined.

METHODS OF CHURCH WORK—

The editor of this department, Albert Sidney Gregg, travels a great deal and thus comes in contact with the best church practice in the country. The methods he runs across are so varied that some of them are bound to fit your needs. This department makes our magazine the Preachers' trade paper—can you imagine a live business man who is not familiar with the methods of leading houses in his line? It will be especially strong on Finances as Mr. Gregg is author of "Ways that win in Church Finances." This department alone will add hundreds of dollars to your church treasury.

In connection with this we will continue our prizes for successful methods on various activities of the church. If you are so successful you need no help, help others and get paid for it.

HOMILETIC AND ECCLESIASTICAL YEAR—

F. Harwood Pattison, D. D., commended the Homiletic Year as a means of furnishing the preacher timely themes for pulpit treatment. To this will be added this year The Ecclesiastical Year. This department will keep a preacher abreast of the times on pulpit themes.

SERMON DEPARTMENT—

Several preacher's magazines offer practically nothing but six or eight sermons in each issue. Our Best of Sermons is much better and gives a much wider scope. But we are always on the alert for complete masterpieces, such as G. Campbell Morgan on "The Welsh Revival," and Roswell D. Hitchcock on "The Eternal Atonement." Sermons like those we publish complete.

PRAYER MEETING DEPARTMENT—

We use in the October issue two forms of suggestions for prayer meeting talks. Which do you prefer?

SPECIAL FEATURES—

We make The Expositor and Current Anecdotes interesting as well as useful. A man who raises from $50,000 to $100,000 a year is writing three articles for us: How to Plan a Church Building Fund Campaign; How to Raise a Church Debt; How to Raise Current Expenses. A gentleman who has made an exhaustive study of the results of preaching on Church Membership will give us an article for an early number. It will contain some surprising information.

GIST OF BOOKS AND PERIODICALS—

We give you all that is worth reading of from three to five books each year, and it would require all your time to read the periodicals that we read and give you from them all that is of interest or value to you. The amount of material we discard each month would make a better preacher's magazine than some that we know.

The efforts of four editors and twenty or more special contributors are put forth to make a practical preacher's magazine, that will be of service to you in

Your Daily Pastoral Work;
Your Sermon Preparation;
Your own Religious Life.

Do you join our company, a company that shares in its successes and points out its failures?

Sincerely,
F. M. BARTON.

NOVEMBER AND DECEMBER EXPOSITOR AND CURRENT ANECDOTES.

The special articles in these issues alone will be worth a year's subscription. You would willingly pay $1.50 to $5.00 railroad fare to attend a conference on Church methods, and it is doubtful if you would get as many valuable suggestions as from the discussion in this issue. In November we present Dr. Strong's article and "The Church's Attitude Toward Wealth."

The preacher who does not subscribe for The Expositor and Current Anecdotes with its Methods of Church Work Department, should look up the real meaning of the text: "Light shineth in the darkness, and the darkness comprehendeth it not." See Textual Searchlights. Our Christmas issue will contain suggestions for making this holiday most helpful to your people.

Do not delay. If you have not the money in hand, sign blank below and send at once, in order not to miss the November number.

F. M. BARTON, pub. Current Anecdotes, Cleveland, Ohio.

You may send me Current Anecdotes one year for which I will remit $1.60 in 60 days.

Name .....
Address .....
Denomination .....

P. S.—If you send $1.50 cash, and are a new subscriber, we will send you six "Little Bibles" containing twelve great chapters of The Bible.

SAMPLE COPY.

A large number of sample copies of this number have been sent out. You may not be a regular subscriber to The Expositor and Current Anecdotes, which many say is more than it claims or indicates. (See page 29-30, colored insert.)

This issue contains articles on Methods of Church Work which if printed in book form would sell for 50 cents, and the Homiletic and Illustrative matter is worth 25 cents to any preacher.

If you decide to subscribe kindly keep this copy with our compliments. If not, will you not in return for the favor of the sample hand this copy to some other preacher?

If you have a salary of less than $400 we make a special price of $1.00 per year. Or if you get more and cannot afford the $1.50, you may get two other preachers to subscribe at $1.50 each, total $3.00, and we will send you a year's subscription free.

F. M. Barton, Publisher (Sub. Dept.), Cleveland, O.

ILLUSTRATIVE DEPARTMENT

Textual Search-Lights

Mark 8:2. (1)

I have compassion. A peculiar verb, from a word denoting *the inward parts,* the nobler entrails. These came to denote the *seat of the affections,* like our word, heart. This explains the frequent use of the word *bowels* in the Authorized Version in the sense of *mercy, affection, compassion;* as Phil. 1:8, "I long after you all in the bowels of Jesus Christ." In the Revision it is, "the tender mercies of Christ Jesus."

Matt. 22:34. (2)

But when the Pharisees heard that he had put the Sadducees to silence. Matt. 22:34.

Put to silence. Literally, *gagged, closed with a muzzle;* hence, silenced completely, not merely confused for the moment. The same Greek word is used of the guest in verse 12: "he was speechless." The same word is used when Jesus rebukes the demon, "Hold thy peace," Mark 1:25, and in calming the storm, "Be still," Mark 4:39. It is found again in 1 Pet. 2:15, "that with well doing ye may put to silence the ignorance of foolish men."—*Cambridge Bible.*

Ex. 28:41. (3)

For the word, consecrate, you find in the margin, *fill the hand.* A priest must give up everything else, empty his hands, in order that they may be filled with the duties of his high calling. This is also the keynote of all Christian consecration.—*Herald and Presbyter.*

Matt. 28:14. (4)

If this come to the governor's ears, we will persuade him and secure you. Matt. 28:14.

Secure: literally, *make you free from anxiety.* The only other place where the word occurs in the New Testament is I Cor. 7:32. "I would have you without carefulness." The Revision translates this *free from cares.*

I Cor. 9:24. (5)

So run that ye may obtain. Said parenthetically. These were the words in which the instructors of the young in the exercise schools—gymnasia—exhorted their pupils to stimulate them to put forth all possible exertion. This was the phrase shouted by the spectators on the race-course to the runners in the race.—*J., F. and B.*

I Cor. 15:23. (6)

But every man in his own order. *In his own rank;* the Greek is not in the abstract, but a concrete image from the army,—each in his own regiment.—*J., F. and B.*

Present-Day Parables

ERNEST L. RAND, OAKHAM, MASS.

THE MESSAGE OF THE SUN. (7)
Psa. 19:1-3; Eph. 4:26.

Between John, the Almoner, the renowned Bishop of Constantinople, and Nicetas, a nobleman, some bitter words had passed one day and they parted in anger. Although he had been wronged, as the day was drawing to its close, John remembered the words of the apostle: "Be ye angry and sin not; let not the sun go down upon your wrath." Eph. 4:26. He sent a friend to Nicetas with the message: "My lord, the sun is going down." Nicetas understood, hastened to him, and they reconciled themselves cheerfully before the sun set. Even the sun in its course has a prompting for a tender conscience.

THE EXHAUSTLESS RICHES OF THE BIBLE. (8)
Jer. 15:16; II Tim. 3:16-17.

Many doubtless have read Kate Douglas Wiggin's story of "Patsy." She relates how he brought an orange to his teacher one day with the words, "Here's an orange I brunged yer; it's been squz some, but there's more in it yet."

This is the blessed fact about our Bible, "There's more in it yet." It is our mine of resource.

DETECTIVES. (9)
Numbers 32:23.

The cropping out of hidden sin is illustrated by the following story. Mr. Jacob Burkett tells the story of his boyhood. His mother gave him a basket of pop corn to plant. After planting a number of rows under a broiling sun, he could not see that the grains had sensibly lessened in number and the task seemed to be endless. He dug a hole, dumped the remainder into it, and told his mother that he had planted all the corn. She doubted and said, "Jake, if you have told me a lie that corn will tell on you." The weather was seasonable and sun and showers soon brought up the corn. She marched him into the field and showed him the thick stocks that had shot up from his wholesale planting. The truthful grains had told on him.

THE PROPORTION OF THE SOUL'S SUPPLY. (10)
Phil. 4:19; Psa. 23:1; Psa. 34:9.

There is a story of an old Scotch baron, who, shut up in his castle, withstood a long siege that should have starved him out. At last the enemy was surprised to see a great string of fresh fish hung over the castle wall. That was a token that the castle would not be

taken by siege while there were fish in the ocean, for it had subterranean connection with the sea. Thus exhaustless are the soul's supplies of food, and no siege of Satan need cause us to surrender.

THE GREAT SURGEON. (11)

Phil. 1:6; Heb. 12:2.

"When I was in Belfast," relates D. L. Moody, "I knew a doctor who had a friend, a leading surgeon then, and he told that the surgeon's custom was, before performing any operation, to say to the patient, 'Take a good look at the wound and then fix your eyes on me and don't take them off until I get through the operation.' I thought at the time that that was a good illustration. Sinner, take a good look at the wound tonight and then fix your eyes on Christ and don't take them off. It is better to look at the remedy than at the wound."

THE BELIEVER'S REVELATION. (12)

II Cor. 2:10.

A shepherd boy in the Alps while tending his sheep saw a strange flower at his feet. He picked it and a door opened in the hillside. He entered and found a cave piled up with gems, in the centre of which sat a gnome who said, "Take what you wish but don't forget the best." He dropped his flower and loaded himself with jewels, then went out, hearing again, "Don't forget the best." Once more in the open air he remembered his "key-flower" and turned back to pick it up, but the door was gone, and in a moment more all his gems had turned to dust. He had forgotten the best after all. The treasures of this world vanish unless we have the key, the Christ, to reveal all.

THE WORK FOR ME. (13)

Acts 9:6.

H. B. Gibbud once said that he knew of a man who used to sing Miss Havergal's hymn,

"Take my life and let it be
Consecrated, Lord, to thee"

in this way:

"Take my *wife* and let her be
Consecrated, Lord, to thee."

Wives, husbands, children, brothers, sisters, relatives and friends may be consecrated, but not I. Why?

THE POSSIBILITIES OF OUR SEED. (14)

Matt. 18:20; Zech. 4:10.

When John Williams went out to the South Seas, he carried with him a few choice bananas from the hothouses of the Duke of Devonshire at Chatsworth. On arrival they had become a mass of rotten pulp and were thrown away as worthless. Out of them, however, there sprang one plant of vigor and fruitfulness; and the product being resown, was the origin of the common banana of the South Seas that still holds its own.

THE ABIDING WORD. (15)

Matt. 24:35.

When Prof. Curie announced the discovery of radium, men marvelled and declared it to be unlike any known thing because of its constant impartation of energy without loss of strength.

Yet here in the Word of God there has been a ceaseless impartation of Divine truth to the saving of many souls without any decrease in its value.

THE CHOKING EXHALATIONS OF DEATH. (16)

Matt. 13:22.

In Hawthorne's wonderful story "Rappacini's Daughter," he describes a chemist who, in the study of poisons, had a garden full of lovely but poisonous flowers to whose breath, in a fiendish experiment, he exposed for years his beautiful daughter. The girl became so filled with the poison that her own breath was deadly to any living thing.

This is a true picture of those who breathe the selfish atmosphere of the world, for they are poisoned by it and become poisonous in their turn.—*Amos R. Wells.*

HANDWORK. (17)

Acts 3:7.

Sometime ago, Mrs. Ballington Booth told of a person who showed her opals to another who was somewhat disappointed at their dullness. The owner of the opals said: "Wait a few minutes," and then placed them in her warm hand and closed it. When she opened it again, her friend was surprised at their brilliancy.

God wants not only the warmth of the heart but wants to see it expressed through the power of a warm hand.

THE LITTLE TANGLES. (18)

Phil. 4:6.

There is a story told of a king who hired many people to weave for him. He gave them permission to come to him at any time and he would help them in their difficulties. Among the workers was a little child who worked on cheerfully and with success.

One night when the other workers were almost discouraged at the sight of the tangled skeins, the child drew near. One of them said to her, "Tell us how it is that you are so happy in your work. We are always in difficulties." "Then why do you not go to the king?" said the little weaver. "He told us we might do so." "So we do, night and morning," "Ah!" said the child "but I go as often as I have a little tangle." We seem to forget that the exhortation is "in everything."

THE WILL TO COME. (19)

John 6:37.

Dr. Bonar tells that on one occasion, having preached on the unpardonable sin, a man came to him and said, "O sir, I have thought for some time that I was a Christian, but now I have a great fear that I have committed

that unpardonable sin. Did you ever know of one who had the same idea?"

"That I did," was the reply. "The devil has often pinned me to the wall with the same thought, but I knew if I could come to Christ I had not committed it, for whosoever cometh to him he will in no wise cast out."

USING THE BIBLE. (20)
Jer. 23:28.

During the revival services in a certain place might be seen a man with his finger on a text pointing a soul to his master. Speaking to him you would recognize him as the soul winner called Tommy, the Stutterer. The minister asked him one day, "Tommy, how do you manage? You can't speak plain, and yet you lead so many to Christ. How is it?"

He looked into the questioner's face and said, "Doc-doctor, I give 'em the Bi-bi-ble. That don't stutt-tut-ter."

POSSESSION OF POSSESSIONS. (21)
Obadiah 17.

A blacksmith in Camdentown, England, noticing a good looking book on a second hand bookstall priced at a penny, bought it. He took it home, and after attempting to read it, threw it up on a shelf in disgust. One of his lodgers saw the book and, noticing the date, 1450, asked permission to show it to the British Museum authorities. The blacksmith was asked to call at the museum, and the secretary, to his surprise, asked him what he would take for the book. The man was too confused to answer and still more so when the secretary asked him if he would consider an offer of £60. As he remained dumb, the secretary immediately raised the price to £90, which was at once accepted, though in great bewilderment. The book was the first ever printed by Gutenberg and was priceless to the Museum. Twice had it been lost and once stolen from its owner, after which its history was unknown till it was found on the bookstall by the blacksmith.

What would you take for your Bible if you couldn't buy another?

Echoes Of The Earthquake

BY GEO. A. HOUGH, CALIFORNIA ST. M. E. CHURCH.
SAN FRANCISCO, CAL.

PERIL FROM LAWLESSNESS .(22)

In the mind of the thoughtful citizen, the danger from lawlessness and disorder in San Francisco on the morning of April 18th, was very great. The city was known to contain a large population of disorderly and irresponsible people. Many of the saloons in the lower part of town had been abandoned and thousands of rough men had rushed in to pour down that liquid poison which incites to deeds of violence and blood. We were menaced by such a carnival of riot, robbery and rapine as no American city had ever seen. As we stood that day white-faced and helpless, and watched the advancing flames, we put up a prayer to God for deliverance from peril at the hands of our brothers. And who shall say that it was not answered? For hark! above the sounds of falling brick and roaring flames, there echoes the rhythmic beat of many feet. Nearer and closer it comes, until the undaunted faces and the gleaming bayonets of the "boys in blue" break into view. And the cry, "the regulars, the regulars" flies from lip to lip. In a few minutes they had flung their thin battle line along all the great streets of the city, and before their courageous front, the forces of anarchy and riot, had slunk, shame-faced, away. All honor to the gallant young men that constitute the rank and file of the American army. They not only protected life and property, helped the sick and the women and children to escape from the fire, fought the flames over every foot of ground as they advanced, but they also made great personal sacrifices for the comfort of the inhabitants of the stricken city. On Thursday morning, after twenty-four hours of continuous service many of them were marched back to the Presidio to get their breakfast. Upon finding that there were thousands of the refugees that had nothing to eat, whole companies of these boys turned away from their tables and said, "Give these poor people our breakfasts and we will go without." And so, after a little rest, but without food except a cracker here and there, they marched back into the city to continue their heroic work. What a splendid example of courage and unselfishness for the soldiers of the army of Christ!

WORK REVEALED. (23)

Paul says, "Every man's work shall be revealed by fire." We never understood before the extent to which fire is a revealer. All through the business section of the city especially, it disclosed the character of the work which men had done. Some men whose hands had helped to build the city were dead and gone and of them only a memory remained, but their work was revealed. The thousands who subsequently thronged our devastated streets could point here and say, "This man builded well, while that man did dishonest and superficial work." So I think it will be with all our work for the Kingdom of God. Some day it will be revealed, and our motives as well as our methods will lie undiscovered before all. Let us strive, even though we do but little, to do that little well.

NEED OF SYMPATHY. (24)

After the earthquake, we saw hundreds of people walking in the middle of the street hand in hand. Here it would be husband and

wife, there father and son, there two women friends, here two little children. Even strong men seemed to feel it necessary in those dark hours to have hold of somebody's hand. We pitied the people that day that were so friendless that they had no hand to grasp.

There is a hand real, though invisible, that we may all clasp if we will. None of us are so poor or friendless as to make that hand inaccessible to us, and though it was nail-pierced yet it is a mighty hand. It is the hand that in those old days touched the blind and they were healed, and the dead and they spake again. The healing, helping, comforting hand of Jesus.

AT THE FOOT OF THE CROSS. (25)

St. Mary's Cathedral is a large and magnificent structure on the west side of Van Ness Avenue. This wide and beautiful avenue was the place where the fire fighters made their last determined stand. It was felt by all that if the fire gained a sure footing on the west side of this avenue that nothing could save the Western Addition, the most important section of the city remaining. Van Ness Avenue had been the scene of many memorable gatherings in the days of the past. Here presidents and princes had appeared before San Francisco's teeming thousands, and here on Thursday night were performed some acts of heroism that are worthy of being perpetuated in history. About nine o'clock on that evening, while the fire was raging on the east side of the avenue, the great wooden cross at the summit of the lofty tower of St. Mary's began to smoke. Five minutes afterwards it burst forth in flames. The hearts of hundreds of thousands assembled on the western hills began to sicken with fear. All knew St. Mary's to be located on the west side of the street and they felt if it fell the rest of the city was doomed.

The regular firemen were well nigh exhausted and helpless. In this emergency, several young men, among the number two young priests and a sailor, volunteered to climb to the roof, scale the outside of the tower and attempt to put out the flames. Thousands watched them as they started on their perilous but important mission. They reached the tower in safety but the flames had gained such headway they were unable to subdue them with the wet sacks which they carried. Then it was that two of their number crawled into the bell tower, and cutting the bell rope pulled up by it a hose carrying a small stream of water. Then clinging to the smoking shingles of the tower they turned this stream upon the flames, and in a few minutes they were subdued. The victory had been won and not only St. Mary's but also the western section of the city had been saved.

Thus perhaps the greatest and most significant deed of heroism of all those days was done at the foot of the cross. And how fitting that this should be so, for the Cross symbolizes the greatest deed of heroism in all history.

DIVISION OF WEALTH. (26)

Some socialists favor an equal division of wealth to the people. If such an arrangement could be effected the condition of uniformity would not long remain, there would have to be a re-adjustment at least every twenty-four hours.

Thursday morning, one of our young attorneys, whose office and home had all been burned, sat down and made an inventory of his remaining assets. He found that his sole possessions consisted of the suit of clothes which he wore and the sum of $1.60 in cash. While hundreds of thousands were turning to the bread line, he went out in search of opportunities to restore his lost fortune. In a few hours he had borrowed $100 from a friend, and with this as a bonus, had leased a large piece of land on Van Ness Avenue, for two years at a monthly rental of $2,500. In a week he had sublet this land for $5,000 per month, thus netting himself a handsome monthly income for the full time which the lease has to run.

San Francisco Earthquake Scenes.

A FLIGHT OF ARROWS

SELECTIONS FROM A FORTHCOMING BOOK OF ILLUSTRATIONS BY W. A. LAUGHLIN, BUFFALO, N. Y.

TIME KILLERS. (27)

Jonah 1:6.

We speak of *our* Time. No, you are mistaken. God rents us a house in which the soul may dwell. Time is put into our keeping as a loan. Franklin says: "Dost thou love life? Then do not squander Time, for that is the stuff life is made of." Time, Time, Time. Everybody wants time. If a sum of money is entrusted to your care, and you squander it, what are you? An embezzler. Time is the priceless heritage from God. Are you squandering it? Then if so you are a criminal. Oh! the shame of belonging to the society of Time-Killers; the murderers of Hours! Longfellow said,

"Let the dead past bury its dead;
Act, act in the living Present."

The Present is living. "Time is the servant of eternity." Kill the servant, and you are a murderer, and you are killing hours deader than old Marley, and Dickens says "Old Marley was as dead as a door-nail." There are no seconds of time worth wasting. We are dying every moment. How solemn that admonition inscribed on the sundial of All Souls, Oxford, "Periunt et imputantur" "the hours perish and are laid to our charge!"

UNDER A BOY'S JACKET. (28)

Luke 2:48.

No one knows the possibilities of goodness and greatness buttoned up under a boy's jacket. The worthless boy is like a top—he goes no longer than he is whipped. When the great Napoleon visited his old school at Brienne, he said to the boys, "Boys, remember that every hour wasted at school means a chance of misfortune in future life."

CRUSHED BY GOLD. (29)

Col. 3:2.

Tarpeia, daughter of the Governor of the Fort on the Capitoline Hill in Rome, saw the enemy one starry night whilst all her father's garrison slept. The invaders asked her to open for them the gates. Seeing the sheen of their gleaming bracelets and rings reflected in the moonlight, she replied "Yes! if you will give me what you have upon your arms." Tradition says that her wish was gratified, but these golden bracelets by their weight crushed the traitorous girl to death. "Things on earth" furnish a grand field for the head and for the body, but not for the affection of the heart. For a safe investing place for our love "Set your affections on things above." The life below, the life above; How great the difference! how wide the contrast!

"Down below, the graves within the churchyard
And the anguish on the young face pale,
And the watcher, ever as it dusketh,
Rocking to and fro with long sad wail,
Up above, a crowned and happy spirit,
Like an infant in the eternal years,
Who shall grow in light and love forever
Ordered in his place among his peers."

THE GRAVES OF DESIRE. (30)

Numbers 11:34.

"Now on this day of gratitude
And thanks expressed, let's surely not
Forget, with others, to include
Some thanks for things we haven't got."

The Arab guide shows the tourist today evidences of an ancient camp. Long lines of stone mark the divisions of land. It is the remains of the ancient cemetery of Kibroth—"the graves of desire." So the saddest sight is the modern Kibroths where men die not of denial, not because the heavens were as brass, but because their prayers were answered. The surest way for God to spoil us is to answer all our prayers. The kindest thing Heaven can do is to deny our whims. Some grow skeptical because God denies sometimes what they asked. The business of life is to have the immortal qualities evoked, which we shall all need in the higher curricula of God. We are here to be spiritualized by denial.

HONORS FOR WORKINGMEN. (31)

Proverbs 22:29.

One Furius Cresinus, a Roman farmer of the old days, was accused to the judges of practicing witchcraft, on the ground, that while his neighbor's fields were yielding but little, his were productive, and nothing but witchcraft they thought could account for it. The farmer bringing before his judges his tools of husbandry—rude mattocks, rough ploughshares, strong oxen, and his daughter who helped him in his farm-work, addressed the judges thus: "O Quirites, this daughter, these oxen, these tools are the instruments of the only witchcraft I use. It is diligence that succeeds, and it is their idleness why my neighbors do not succeed."

"The heights by great men reached and kept
Were not attained by sudden flight:
But they, while their companions slept,
Were toiling upwards in the night."

THE GREAT COMMISSION. (33)

Matt. 28:19-20.

In American history there are two great commissions. The first made Washington Commander-in-chief of the Colonial Army. It was a great commission that the patriots gave Washington, and in the end he led the thirteen colonies on to victory. The second great commission sent Franklin to the Court of France, by which America formed a most useful alliance. There have been commissions all through history, but THE Great Commission is found in the twenty-eighth chapter of Matthew, and is well called "The Marching Orders of Jesus to His Church."

PREACHER'S SCRAP BOOK

ANCIENT CUSTOMS. (34)

When Commander Booth, of the Salvation Army, was presented by the corporation of the City of London with the freedom of that city as a sign of its honor and love, the pledge asked of those who accepted this dignity was read to him by the Lord Mayor, in which is the promise "not to defraud the city of its ancient customs." But in his speech Commander Booth repeated the promise and then added: "But, my Lord Mayor, that is just what I intend to do; the ancient customs of poverty, and bad housing, and intemperance in this city, I intend to strive against until I cross the river." And every one of the multitude who heard him knew that in so breaking the pledge Booth was the more honorably keeping it. In every loyalty and allegiance, whether it be to state, or city, or party, or church, we are most loyal when we strive against shortcoming or abuse, and preserve the best of the old by bringing in the best of the new. No sanctity of years, or of authority, or of custom, or of general assent, is so sacred as the sanctity of justice and righteousness.—*Sunday School Times.*

COME NOT ALONE. (35)

A priest had a striking dream. He dreamed he had ascended the ladder that reached from earth to Heaven. Expectantly he knocked upon the door.

Someone responded and demanded, "Who's there?"

Proudly the priest called his name.

"Who is with you?" came the reply.

"No one," answered the priest; "I am alone."

"Sorry," said the Angel, "but we are instructed never to open these gates for a single individual," and, crestfallen and disappointed, he descended to earth.—*War Cry.*

TIGER AND VICTIM. (36)

Years ago, three men were camping in the Indian jungle. Suddenly, with a mighty bound, a tiger leaped upon the back of one of the party. The two untouched men at once climbed a nearby tree. Then the tiger called to her young to come and have an evening meal. The cubs were not very hungry, so the old mother allowed them to play with their prey for a little while. After a few minutes, the man came to. He saw the cubs. He saw the old mother. Then he staggered to his feet and started to run. His companions not only saw him but heard his screams, as the tiger brought him back and laid the man again in the midst of her young. Three or four times the mother beast did thus. Then, after awhile, hunger asserted itself; the play stopped, and the sound of crunching bones was heard. Ah, I said to myself when I read that story, how often do we see sin playing with her victims like that?—*F. D. Talmage.*

JUST LIKE ME. (37)

"What kind of a Church would our Church be,
If every member were just like me?"

These lines rhyme well, surely. They jingle like bells. Repeat them; sing them; whistle them. Every one "just like me." Such a Church ought to please me. Would it please the Master? Would it be like "a city set on a hill that cannot be hid?" What sort of congregation would we have on Sundays and at other times? Every member "just like me." How about the Sunday School? And the Treasurer of the parish—how much money would he have? "Just like me." What would the Hebrews and the infidels and the heretics say of such a Church? How soon would God's will be done on earth as it is done in heaven? Let us say it and sing it again, and each one answer for himself:

"What kind of a Church would our Church be,
If every member were just like me?"

—*Church and Home.*

"LET HIM TRY." (38)

Some years ago an insane man, in a New England town, rose from his seat in the midst of a large assembly, and seizing with a great deal of energy one of the pillars that sustained the gallery of the church, declared aloud that he was going to pull it down. Had another "Samson Agonistes" suddenly appeared, and declared himself ready to bow between the pillars of another of Dagon's temples, there could hardly have been a greater consternation. The people, amid the outcries, and faintings, and general confusion, yielded to the most foolish fears. Nor did they recover their self-possession, and quietly resume their seats, until another man, significantly pointing to the large and strong pillar which had been threatened, calmly said, "Let him try—let him try."

This proposition restored order and confidence at once, the house did not fall, and the services went on. And so, when men insanely threaten to pull down the pillars that the skill of the Divine Architect has reared and holds up, we are too easily moved with alarm, and too slow to consider the strength of the structure.

The skeptic, the scoffer, the blasphemer, the persecutor, boast of their power, and threaten to overturn Christianity, explode religion, confute the Bible, and introduce a new order of things. We have heard of such threats before. Let him try. Something has hitherto survived such assaults, and there may be some of God's work left after the devil has done his worst. If a man thinks to bombard Gibraltar with boiled potatoes, "let him try!" One who knew man in his weakness and his strength, has said:—"Heaven and earth shall pass away, but my words shall not pass away."
—*The Armory.*

Illustrations From Current Events

BY PAUL GILBERT.

"THE FINDING" OF BISHOP TUCKER. (39)

James 1:22; 2:17.

This captivating story was told in Toronto the other day by Prebendary Fox, secretary of the Church Missionary Society:

Many years ago a poor young English artist stood before his canvas painting the picture of "A Lost Woman." As the picture grew, the artist's soul became more and more absorbed in the tragedy he was attempting to portray. It represented a stormy winter's night, and the poor woman, thinly clad, with her babe pressed to her bosom, wends her way along the dark, deserted streets. Only faint lights flicker here and there, and all doors are closed and barred. As he developed the distress and agony on the poor woman's face he could no longer control his own feelings, but threw his brush to the floor and exclaimed, "Why not go out and seek to save the really lost?" Acting on the impulse, he left his studio and determined to prepare himself for the ministry, repaired to Oxford, and by the aid of his pencil and brush and other toil he paid his expenses through. Then for two years he held an appointment in some North of England vicarage. But, wishing to come in closer touch with the lost, he went to London to work in the slums. Prebendary Fox's interest in him led him into the Church Missionary House, where he labored for five years more. But at last one day with deep feeling he told the venerable secretary that he could no longer satisfy his conscience with such work in a land of so much light, and that it was his burning desire to go to the darkest lands and seek the most hopeless of the lost. At his own earnest request he was sent as a missionary to East Africa, and in course of time was called to succeed the martyr Hannington as the Bishop of Uganda. —*The Missionary.*

MISPLACED PITY. (40)

Luke 6:41. Jno. 3:17.

Many a person smiles with pity or contempt when he sees the heathen Africander decorated with gaudy beads and glittering tinsel, the rewards secured at the cost of much toil and the risk of life as well, and yet America, the civilized, in the year 1904 imported $27,000,000 worth of diamonds, just one-half the cash value of all our imports. Be saving with your smiles and pity if you are one of the importers, for perhaps it is true, as Mrs. Charlton Edholin avers, that "a fallen girl can be rescued from her life of shame at the cost of only $5.00" and you are wearing the price of a dozen souls on one finger.

BROTHERLY KINDNESS. (41)

Eph. 4:32; I Peter 4:8.

The life comes into contact with the lives of others, and through this generation it reaches on to the remotest generations of time. The scientists tell us how far it is to the furthermost star, but no human being has been able to calculate the infinite influence for good of one kind word or one kind act.—*William Jennings Bryan.*

A REAL REVIVAL. (42)

II Chron. 30:12; Zech. 8:3; Prov. 29:2.

The manner in which a real revival grips a city when the Gospel is earnestly and rationally presented is shown by a comment taken from one of the Minneapolis papers: When the mayor of Minneapolis stood in the presence of that distinguished leader of the movement, Dr. J. Wilbur Chapman, and his associates, and, addressing a vast company of people, among whom was Bishop Edsall of the Episcopalian church sitting on the platform, he said: 'Yesterday, for the first day in the history of this city, the police patrol was not called out once.' It is hardly to be wondered at that the people applauded and wept and waved handkerchiefs. And that mayor was referring to the Sabbath, which was the preceding day. When a gambling enterprise on the Pacific coast was legislated against last year, the effort toward legislation had received much of its momentum, through the vote of the thousands assembled in these meetings for evangelism.

LOOKING FOR CRIME GERMS. (43)

Matt. 15:19; Jer. 17:9; John 16:8; Prov. 4:23.

There is again an epidemic of attempts to find the "germ" of sin and crime. One rarely sees a newspaper without noticing some phase of the discussion. A criminal condemned to death thus philosophizes: "Crime is contagious. Is there a subtle bacillus of evil, a germ of crime, that causes the ferment of the under world? I do not know. Perhaps my brain will tell. I have left it for the men of science to ponder over, to dissect, to examine microscopically. Perhaps they can find the germ of crime. So I, who all my life was the enemy of society, may by my death become its benefactor."

But the "germicide method" cannot go deep enough to reach the "deceitful heart." The rebellious nature that willfully rejects the sacrifice and love of Jesus Christ commits the greatest crime in the universe. Out of such unbelief grow all the minor crimes in their various colors and degrees. The Bible knows nothing of the germicide method but it does propose to cure the disease "in the good old fashioned way"—the way of the cross.

GOD SO LOVED. (44)

Jno. 3:16; Rom. 5:8; II Thess. 2:16.

It is related that during the days of Luther a little girl whose father was a printer found about the shop a portion of a leaf torn from the Bible. Reading it carefully she came to

this sentence, "God so loved that He gave." Here the leaf was torn away and the child knew not the rest of the message but the spirit had spoken to her in the fragment read and running to her mother she began to joyfully read it. When she came to the torn place and read "God so loved that He gave" her mother said, "But daughter, what did He give?" To which the little maid replied, "I don't know, mother, what it was, but if He loved us enough to give us anything I'm sure we needn't fear Him."

WONDERFUL LOVE. (45)

I Jno. 4 : 10, 19; Rom. 11 :33.

A repulsive looking old woman who after a life of unbelief had been converted, became the subject of persecution at the hands of her godless neighbors. In every way they sought to anger or otherwise disturb the spirit of patience and lovingkindness that now possessed her. Finally an old persecutor having exhausted all her resources in the attempt, venomously exclaimed "I think you're the ugliest old woman that I ever saw." To which the old woman, her face beaming with a light that made her beautiful, replied in tears, "Wasn't it wonderful that He could have loved an ugly old woman like me?"

NO APOLOGY NEEDED. (46)

Mk. 6:34; I Pet. 5:2; Luke 19:10; Luke 14:25.

Dr. Pentecost was one day speaking with a business man about becoming a Christian. Before leaving he began to apologize for introducing the subject, whereupon the merchant stopping him said very earnestly, "Don't ever apologize, Dr. Pentecost, for speaking to a man on that subject. I've been waiting for 20 years for some one to speak with me about my soul." Most people are just as willing to talk on that subject. You won't have to apologize for it very often during a lifetime.

NOT A NECESSITY. (47)

I Jno. 2 : 17; Prov. 10 : 25.

A crank once rushed up to Mr. Emerson and exclaimed, "Sir, do you know that this world is speedily going to ruin?" To which the great man quietly replied, "Well, I can get along without it."

THE CHURCH'S OPPORTUNITY. (48)

Jno. 21:15; Is. 54:13; Acts 2:39.

An inquisitive little boy got in the way of a busy man who, shoving the lad rudely aside, said: "Get out of my way, you little nuisance; I wonder what boys were made for, any way!" The little fellow straightened up, and replied: "They make *men* out of little kids like us."

A PRODIGAL CLERGYMAN AND FATHER. (49)

Luke 15:28; Luke 15:32; Acts 11:17.

I heard of a clergyman whose son was wild, and disgraced his father's name in the parish, and broke his mother's heart. But the lad was converted in a Salvation Army meeting. The father afterwards confessed that he felt less disgrace over his son being a reprobate than in his being converted amongst disreputable people. The lad stuck to the army and prayed for his father. And before long his father was gripped by the Holy Spirit. How he groaned, how he struggled, how he sat up nights and went without eating, until out of sheer weariness and weakness he fell into a troubled sleep. He dreamed that he saw very distinctly his own heart, a cramped, narrow, filthy chamber, and through the dirty window he saw his Saviour, the Son of God, and he knew that He was waiting to come in, and he looked around upon the dirty condition of his habitation, and put his head between his hands and cried, 'I cannot; oh, I cannot!' Then he heard the footsteps of the Master coming nearer, and heard the knock of the pierced hand. Seizing a broom he began to sweep and clean up before he would open the door. But the more he brushed, the dirtier the place seemed to get, and he sat down in despair. Again there came the knock, and the voice of the Saviour, 'If any man will open.' 'I can't,' he cried, 'The place is so dirty and my heart is so bad, I can't.' Again he brushed about and tried to make himself fit; and again there came the knock. Finally with a desperate effort he lifted the latch, and the door swung open, and in came the blessed Master, and the presence of Jesus flooded the whole house with light. He took water and sprinkled it upon the walls, and upon the floors, and upon the ceiling, and upon the sin, and wherever He sprinkled it was clean. The man awoke and behold it was a dream. He went down on his knees and opened the door, and the dream became a fact. If any man will open, Christ will fill the temple with his presence and with his glory.—*Rev. Samuel Chadwick.*

HEROES. (51

Rom. 15:1; Phil. 2:4.

The Trull Homeopathic Hospital in Biddeford was afire. A clinic was going on in the operating room. An operation was half done. Fire or no fire, it must be finished. The patient was removed to another room. The hall outside was blazing. Water was dripping from the ceiling. Umbrellas were held over the patient. The operation was completed, surgeons working imperturbably, the nurses assisting imperturbably. The nurses and the pupils of the training-school hospital were absolutely brave and cool. They got the patients out. They thought of nothing but the patients. These surgeons and nurses are heroes and heroines of the real sort and "stuff"—not candidates for Carnegie medals.

Note:—For continuation of illustrative matter see page 13.

Dr. Chivers says that the most generous church in America consists of 120 Kiowa Indians in Oklahoma, whose gift to missions last year was $1,066.

THE ECCLESIASTICAL YEAR—OCTOBER

By G. B. F. Hallock, D. D.

MISSIONARY SUNDAY.

The best start for a new year of work is a grand rally in the interests of missions. Revivals at home grow out of interests abroad. When people begin to give for missions the showers of blessings fall.

TEXTS AND TOPICS.

No impossibilities. Mark 10: 23-27.
The world our field. Isa. 43: 1-7.
"The eyes of the Lord." II Chron. 16: 7-9.
Our brethren. Josh. 1: 12-18.
A pressing work. Neh. 6: 1-9.
The secret of fruits. John 12: 23-26.
Commanded by Christ. Luke 10: 1-12.
Taught by the Spirit. Rom. 8: 22-27.
For missionaries. Acts 13: 1-3.
Part of our welfare. Eph. 6: 17-20.
"Thy kingdom come." Matt. 6: 5-13.
Against foes of missions. Rom. 15: 30-33.

Dan. 2: 35. "When one keeps in mind the great mass of heathenism in the world and all the evils of Christian lands, it takes much faith to believe that the stone of the vision will fill the whole earth. But it looked much less likely in those days when the long history of the chosen people had found an inglorious end in captivity. What has been done is a pledge of the final triumph."

Matt. 9: 37. "Where others see only destitution and hopelessness, the eye of faith sees a waiting harvest. The very need of neglected communities and the evils of places ruled by wickedness are an invitation to the determined worker."

Dan. 2: 44. "Other kingdoms last for a time and are superseded; God's never will be replaced. Other systems of belief fade and are forgotten; the Christian faith is to last. We may ask about almost anything else, 'What will succeed it?' The finality of Christianity cannot be doubted."

Matt. 10: 5. "The old command not to work among aliens has given place to the commission to disciple all nations. We do not have to go out of our own cities and towns to find the foreigner; he comes to us faster than we can care for him. For the sake of our own land we must take the Gospel to the stranger within our gates, who soon gains a voice in the government of the nation."

Dan. 2: 37. "Heathen rulers have great power today. But whatever they have God has given them. They are under His dominion. He that made them what they are has not given them power to defy their Maker's plans and the progress of His kingdom, but will use them for His ends."

II Cor. 9: 6. "Make large investments in Christ's cause, and you will take more interest in it, and get more good from it."

Ps. 97: 1. "God's reign is the only means of bringing joy to any place. Under heathenism in the Society Islands infanticide had become a trade; it was common for a son on reaching manhood to drive his parents from their home; and on the death of a man his relatives might rob the family of all they had."

DIFFUSION OF THE GOSPEL.

"There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth." Ps. 72: 16.

I. The insignificance of the Gospel in its origin.
1. In its introduction into the world.
2. In its structure as a religious system.
3. In its operation on the heart.
II. The improbability of its success.
1. The agency was feeble.
2. The opposition was powerful.
III. Its stupendous results.
1. The number of its followers.
2. Their influence on the world.

—*Rev. W. W. Wythe.*

THE GLORIOUS GOSPEL.

"The glorious Gospel of Christ." II Cor. 4: 4.

1. It furnishes a glorious manifestation of the Divine character.
2. It contains a glorious provision for human necessities.
3. It has won glorious triumphs in the world.
4. It unfolds a glorious heaven.
5. All its glories center in Christ.—*Author Unknown.*

THE RAIN AND THE WORD. (52)

"For as the rain cometh down and the snow from heaven," etc. Isa. 55: 10, 11.

The Gospel is compared to rain and snow in its

1. Origin. "From heaven." All truth is Divine in its source.
2. Operation. "Watereth the earth." The Gospel produces a marvelous change on the human heart.
3. Benefits. "That it may give seed to the sower and bread to the eater." The Gospel gives instruction, comfort, strength, confidence.
4. Final results. "It shall prosper in the thing whereto I sent it." We do not see this yet; but we shall by-and-by.—*Author Unknown.*

PAUL THE DEBTOR. (53)

"I am debtor both to the Greeks, and to the Barbarians; both to the wise and the unwise." Rom. 1: 14.

Paul has many names for himself; none of them lofty, all of them lowly; the highest simply "an apostle." Sometimes it is Paul, "the servant of Jesus Christ;" sometimes Paul, "the aged;" sometimes Paul, "the prisoner." There

is another—"a debtor." It is, then, of Paul, the debtor, we are to speak. It is himself that takes the name. It is some profound, irrepressible feeling that leads him to cry out, "I am a debtor."

I. To whom is he a debtor? Not to self; not to the flesh; not to the law. It is "to the Greeks and to the Barbarians," etc. He feels himself a debtor to the whole fallen world. They have persecuted, stoned, reviled, condemned him; yet that does not alter his position or cancel the debt. We speak of the world being a debtor to the church; let us never forget that, according to Paul's way of thinking and to the mind of the Holy Spirit, the church is debtor to the world.

II. When and how he became a debtor. It was when Paul became possessed of the unsearchable riches of Christ that he felt himself a debtor to the world. He had found a treasure, and he could not conceal it. The Christian feels his obligation to the world, because of his obligation to God. Christian assurance quickens a feeling of responsibility to others. The love of Christ must constrain us.

III. How he pays the debt. By carrying to them the Gospel which he had received. The Gospel has enriched him infinitely. He takes these riches to others; and so he endeavors to pay his debt to God by enriching the world. Wherever he went he paid part of the infinite debt which he owes to God for his love, his pardon, and the hope of glory. He is a rich man, and can afford to give!

We pay our debt—(1) By making known the Gospel to others. Speak out the glad tidings wherever you go. (2) By prayer for others. Embrace all nations in your intercessions. (3) By our giving. In giving, let us remember what we are doing—paying our debt to God. (4) By our consistent life. Do not misrepresent the Gospel.

Let us pity the poor world around us. Say in reference to every man, "I am that man's debtor; and I am so because Christ loved, and gave Himself for me."—*Author Unknown.*

PREPAID HIS PRAYER. (54)

At a missionary convention a venerated minister was called upon to offer prayer. He halted, and began to fumble in his pocket. "Father A—, they want you to pray," whispered somebody in his ear. "Yes, yes," replied the wise old man, "but I cannot pray until I have given something." That old saint prepaid his prayer.—*T. L. Cuyler.*

GREATNESS BY SERVICE. (55)

Field-Marshal Oyama released a Scottish war correspondent because he was of the nation which had produced, in his opinion, the two "greatest men in the world," namely, Sir Walter Scott and Dr. Westwater. Dr. Westwater is a Manchurian missionary.—*C. B. McAfee, D. D.*

DOUBLE-QUICK TIME. (56)

To the command "go" has been added the orders "double-quick time," else all that has been gained will be imperilled.—*Stanley White.*

WITHOUT DELAY. (57)

Miss Mary S. Morrill was one of the American Board missionaries martyred at Pao-ting-fu. She was once a teacher in the Chinese Sunday-school connected with the Second Parish Church of Portland, Me. One day she tried to impress the mind of her pupil with the love of Jesus as Saviour of the world. The Chinese lad looked up and said, "I wish some woman would go to China to tell my mother that; she never know it unless some woman go." She had intended to be a missionary but the way had not opened. These words caused her to offer herself at once to the American Board.

GIVE MORE. (58)

Mr. Robert E. Speer, of the Presbyterian Board of Foreign Missions, has compiled a table which shows the rate per member of contributions made last year by the principal American Churches to the work of evangelizing the heathen. The showing is as follows: Methodist, 45 cents per capita per annum; Episcopalians, 48 cents; Baptists, 63 cents; Presbyterians, $1.04; Congregationalists, $1.11; Reformed, $1.29; United Presbyterians, $1.77.

"MISSION" AND "OMISSION." (59)

A MISSIONARY SOCIETY.

Meets regularly at least once a month.
Interests each member by subdividing the work.
Sends regular reports to the Branch Secretary.
Studies best methods of other societies.
Interests outsiders so that they join.
Opens its meetings promptly, and with prayer.
Never allows the meetings to get into a rut.
Always makes all possible use of maps, pictures, etc.
Raises missionary money through systematic giving.
Yes, this and much more does this society do. President, MISS FAITHFUL.

AN OMISSIONARY SOCIETY.

Often omits the regular society meeting.
Makes no plans for the year's work.
Is always late in beginning its meetings.
Sends no reports to the Branch Secretary.
Seeks for no new members.
Introduces no new features into its program.
Omits the devotional service.
Never sends to the Board for new literature.
Arouses no interest in missions.
Refuses to give systematically to foreign missions.
Yes, this and much more does this society do. President, MISS DO LITTLE.
To which society do you belong?—*Selected.*

GOOD USE OF SPEARS. (60)

In one of the churches on the Friendly Islands the communion rails are made of ancestral war-spears, and two clubs formerly worshiped as gods are fixed at the foot of the pulpit stairs. On one of the Fiji islands is a church whose baptismal font is made out of

the stone altar against which the human victims offered for sacrifice were formerly dashed.

THEY GIVE. (61)

Rotuma is an island 300 miles from Fiji, which was entered in 1841. It is now entirely Christianized, and the foreign missionaries have withdrawn, leaving self-supporting churches in the hands of native pastors. They contribute to foreign missions ten times as much per members as do the Christians in America.

A NOVEL MISSIONARY OFFERING. (62)

A marvelous meeting is described by Rev. Cyril Ross, of Korea, who tells of a gathering of over 400 native Korean Christians in Pyeng Yang.

The leader suggested a new sort of missionary offering for home work—not in money, but in men—to witness for Christ, each one giving from a day, a week, or fortnight in voluntary labor, simply telling the Gospel story to their neighbors. That night an equivalent of two years of time was volunteered by those present, and when the tidings spread in the vicinity 2,200 days of such work were soon cordially volunteered. Men left their farms and merchandise to do mission work in outlying districts and without any pay. That is a kind of home mission offering after the apostolic sort, and it is native Koreans, just out of heathenism, that set us this noble example.—*Missionary Review of the World.*

(63)

MEDICAL MISSIONS OPEN THE DOOR.

Rev. Dr. Hunter Corbett says: "All missionaries in China agree . . . that one of the greatest obstacles in preaching to the heathen is the prejudice and suspicion which is everywhere encountered, and the medical missionary has a power possessed by no other agency to overcome this difficulty. . . . In some cases, every attempt to get a hold in a new city failed, until the medical missionary first won the confidence of the people by healing. . . . The preacher, known to be a friend to the doctor, then met with a welcome."

In Central Africa, Dr. Southon removed a painful tumor from the arm of a king, and so successful was the operation, under chloroform, that the king begged him to remain in his kingdom, saying, "The country is before you; choose where you will; it is all yours." This was the beginning of a large and flourishing Christian mission.

THE GREAT PERMISSION. (64)

Our Lord's last word to his disciples was the laying upon them of what is often called the "Great Commission," or, as it has been even more suggestively called, the "Great Permission;" to take up the work of making Christian disciples of all men. That work has not yet been completed. Until Christ reigns in every heart on earth, we cannot call ourselves his disciples if we are not making our chief daily business in life the discipling of others.—*Sunday School Times.*

GAVE ALL. (65)

A few years ago, one of our Swedish churches had gone as far as possible in the building of a new church, when for want of funds the work was stopped. The next Sabbath, just before the communion service, the pastor made an appeal to his people for a larger sacrifice and a deeper consecration. The result was that seventeen girls came forward and laid down on the communion table their bank-books, all that they had been able to save up by years of hard service, as an offering for the Master.—*Charles W. Shelton.*

WILLING TO BEG. (66)

It was a question in a church meeting who should circulate the subscription for foreign missions. It was a labor from which many excused themselves. One was too busy, another said he would give but he would not beg. This brought to his feet an earnest man who was known to be one of the largest merchants and most busy men in the church and city—as well as a most liberal giver—who said: "I am busy, as you all know, but I am not too busy to work for Christ when needed. I, too, am ashamed to beg; rather than beg I would starve or live upon dry crusts. But for this cause, brethren, I am willing to beg from door to door. Won't you do me the favor to put me on this committee?"

JAPANESE PRIEST CONVERTED. (67)

A prominent Buddhist priest named Kano Eko, of the Honyoji temple at Kyoto, has recently been converted through the work of a Christian Japanese, Kimura, who studied some years ago in the Moody Bible Institute, Chicago. Last summer this Japanese evangelist went to Kyoto and conducted a series of meetings, at one of which the Buddhist priest was present. The subject of the sermon was "The Prodigal Son," and eighteen persons, including Kano Eko, were converted. The following night he appeared again and gave his testimony as to the new experience which had come to him. Since that time the convert has been taken into the employ of the American Bible Society and is regularly engaged in the work of evangelizing his fellow countrymen.—*D. L. Pierson.*

HOLD THE ROPES. (68)

In the gold mines in Africa a man stands day and night at the top of a shaft having nothing to do but to attend to the cable that carries the miners down into the earth to dig out the much-loved gold. If anything is needed below he is summoned by an electric bell and he at once gives his assistance.

God's work in foreign fields is often greatly hindered because of the lack of faithful men and women to "hold the ropes" while the missionaries go down into the deep dark mines of heathendom to dig out the precious jewels of

which the value of one is worth more than the whole world.

A few years ago an unfaithful man who did not attend to the cable properly, dashed into eternity six heathen miners in a moment of time. The responsibility of spreading the Gospel does not rest alone with the missionaries on the field. Many a missionary's work is limited by the lack of means to do the work, and many a poor heathen dies without God because the man whom God has blessed with means fails to obey. Are we not all commanded to "look upon the fields" and see what is our part in spreading this glorious gospel and have a share in the harvest?—*I. Worcester.*

WHO OUGHT TO GIVE. (70)

The man who believes that when God said the heathen would be given to Christ, he meant it, and can and will accomplish it, and is now accomplishing it.

The man who believes in the power of the cross to conquer the world.

The man who rejoices that the world is open as never before, and that the prospects are brighter than ever before.

The man who feels that he has only one life to live, and wishes to make it count.

The man who believes that giving is as much a Christian grace as loving or believing.

The man whose ambition is to be like Christ, who gave himself.

The man who wishes to be found a faithful steward when Jesus comes.

WHO OUGHT NOT TO GIVE. (71)

The man who believes that the world is not lost and does not need a Saviour.

The man who believes that Jesus Christ made a mistake when he said, "Go ye into all the world and preach the gospel to every creature."

The man who wishes that missionaries had never come to our ancestors and that we ourselves were still heathen.

The man who believes it is "every man for himself" in this world—who, with Cain, asks, "Am I my brother's keeper?"

The man who is prepared to accept the final sentence, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Such a man is not asked to give to Foreign Missions.—*The Missionary Voice.*

ESTIMATES OF VALUE. (74)

A man who was a lawyer for ten years, then a physician, and later a preacher, said he found men would pay about 90 cents on a dollar to save their property, 50 cents to save their lives, and 10 cents to save their souls. But if all would pay 10 cents on the dollar the cause would be amply provided for, and empty Lord's treasuries would be the exception.

VERY LIBERAL. (75)

The new pastor of a country church said to one of his deacons: "I find that Bro. Linkum has very liberal religious views." "Yes," replied the deacon, "Bro. Linkum is more liberal in his views than in his contributions."

MONEY FOR MISSIONS. (76)

Some one asked the editor of the *United Presbyterian* for the best method to raise money for benevolent purposes. He got this sensible answer: "We know of but one way; put your hand down into the pocket, just as though you were going after money for some selfish purpose; get the contents of your pocket 'well in hand,' as a business man says of his work, and then—lift. This is the very best way to raise money. If you want to know how to get other people to raise money, the answer is, set them a good example."

WAS IT MISSION SUNDAY? (77)

The pastor of a church in upper New York, whose hearers are among the richest in town, but are niggardly in their contributions, has been trying to induce poor people to come to his church, and recently, through the columns of the local papers, extended to them a cordial invitation to attend. Last Sunday, at the close of the service, he said: "Brethren, I have tried to reach the poor of our town, and induce them to come to our church and break with us the bread of life. I infer from the amount of the collection just taken—$7.35—that they have come."

DREAM AND DO. (78)

It is said that a Quaker once addressed Rev. John Wesley: "Friend Wesley, I have had a dream concerning thee. I thought I saw thee surrounded with a large flock of sheep which thou didst not know what to do with. My first thought, after I awoke, was that it was thy flock at Newcastle, and that thou hadst no house of worship for them. I have enclosed a note of one hundred pounds which may help to build them a house." And an exchange thus moralizes upon the Quaker's words: "Many professing Christians have beautiful dreams about doing good, but those who practically remember their dreams, and act as did the Quaker, are few. Do not end with dreaming, but on the contrary, be doers of the word; dream if you like, but let your dreams come to something substantial in the current coin of the realm, or in deeds of devotedness."

A GOOD COLLECTION SPEECH. (79)

Just how to touch the people before passing the collection baskets, so as to prompt to liberal giving, is a secret not known to many ministers. An exchange publishes the following, which may prove a good hint on this subject: "A preacher in the neighborhood of Hartford, Conn., not undeservedly popular, had just finished an exhortation strongly recommending the support of a certain very meritorious institution. The congregation was numerous and the chapel was crowded to excess. The discourse being finished, the plate was about being handed around to the respective pews, when the preacher made this short address to the congregation: 'From the sympathy I have witnessed in your contenances, and there is one thing that I am afraid of—that the strict attention you have honored me with,

some of you may be inclined to give too much. Now, it is my duty to inform you that justice, though not so pleasant, should always be a prior virtue to generosity; therefore, as you will be immediately waited upon in your respective pews, I wish to have it thoroughly understood that no person shall think of putting anything into the plate who cannot pay his debts.' We need not add that this produced a most overflowing collection."

IDLE CROWD LETS TWO DIE. (81)

Ps. 142:4; Matt. 10:8; Rom. 9:3.

On the afternoon of August 5th, in a lake near a New Jersey city two men were drowned while rowing in a pleasure boat. Although many persons were on both banks of the narrow lake and there were 20 boats containing pleasure parties within sight, not one even attempted to aid the struggling men. Shockingly heartless, wasn't it? Nevertheless in a certain western city of 100,000 inhabitants are some 50,000 men and women without God and hope. Only the blood of Jesus Christ can save them yet it is deplorable to realize how few members of the Church of Christ are attempting to win them for the Kingdom. And is not that condition likewise true in the town in which you live? "The world is dying for a little bit of love."

HEART-WARMED. (82)

A friend of ours took a silver dollar in his hand to church with him to give during the offertory opportunity. That did not come until after the sermon was spoken. He had held the coin in his hand all the time. When he dropped it into the plate it was warm. Therein was a whole homily. That coin represented a purpose early formed, an intention resolutely cherished, a will always ready, and a touch of the warming power of a heart.

THAT'S THE BANKRUPT! (83)

When Rowland Hill was preaching for a public charity, a note was handed up to him in the pulpit, asking if it would be right for a bankrupt to contribute. Having in his sermon answered that such a contribution would be robbery, he added: "And, my brethren, I would most strongly advise you who are not insolvent to contribute this morning, since, if you are seen to pass the plate, your neighbors will be sure to say, 'That's he! That's the bankrupt!'"

THE MEASURING-ROD. (84)

Let us measure our duty in giving. What shall be the measuring rod?

1. Your capacity. "She hath done what she could."

2. Opportunity. "As we have therefore opportunity, let us do good unto all men."

3. Your convictions. "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes."

4. The necessities of others. "If a brother or sister be naked or destitute of daily food," etc.

5. The providence of God. "Let every man lay by him in store as God hath prospered him."

6. Symmetry of character. "Abound in this grace also."

7. Your own happiness. "It is more blessed to give than to receive."

8. God's glory. "Honor God with your substance."—*Watchman.*

PROPORTIONATE GIVING. (85)

We believe not only in systematic giving, but in proportionate giving. It is a Christian's duty not only to give a regular and definite sum, but to give a sum that has some just relation to his income. If God entrusts us with a thousand dollars this year from the storehouse of his wealth, it is clearly a case of unfaithful stewardship if we give only the same amount as last year when he entrusted us with only five hundred dollars. The millionaire receives no blessing from dropping into the treasury the widow's two mites, and the widow is not responsible for the millions of Croesus. There is no subject that lies much nearer to the heart of the gospel than this matter of proportionate giving.—*Southern Presbyterian.*

THE MISSIONARY OFFERING. (86)

So apt was the story told by Dr. Robert S. MacArthur in the pulpit on Sunday that it resulted in one of the largest collections of the year, says *The Press.* He spoke in warm terms of the character of John Eliot, the missionary to the Indians, one of whose most lovable traits was an unbounded generosity.

"Out of his salary of 50 pounds a year he gave large sums to charity," said Dr. MacArthur. "On one occasion the Secretary of the Society for the Propagation of the Gospel, when paying Eliot his quarterly stipend, sought to do him a service. He hit upon a plan of safeguarding the missionary's money, knowing that in all likelihood Eliot otherwise would give away every penny of it before he reached home." (Here Dr. MacArthur stepped forward to the side of the pulpit and drew out his pocket handkerchief.) "The wily Secretary took Eliot's handkerchief and tied up some of the money this way in one corner, and some so in another, and so on with the four corners. And firm, hard knots he made of them before handing the handkerchief over to its owner.

"It chanced that Eliot on his way home fell in with a worthy woman, whose appearance told of dire poverty and distress. He stopped to speak to her, and pretty soon, his heart being touched, pulled out the handkerchief. He intended to give a sovereign to her. For some time he tugged and strained at the knots, but, try as he might, the corners refused to come untied. Then, calmly rolling the handkerchief up into a ball, the missionary placed it in the astonished woman's hands, saying: 'My good woman, I think the Lord meant you to have it all.'

"The ushers," Dr. MacArthur added, "now will pass the basket for collection, and you can imitate John Eliot's example—if you are so minded."

And the congregation dug deep.—*Philadelphia Ledger.*

CHURCH METHODS DEPARTMENT

REV. ALBERT SIDNEY GREGG, Editor.

WANTED—CHURCH METHODS.

Will you help? If so tell us how you win converts, train young Christians, enlist workers, advertise, attract men, interest young people, keep up a good prayer-meeting, maintain the Sunday evening service, build a church, pay off a debt, raise money for current expenses and benevolences. You can say a great deal on a single sheet of writing paper. Try it. Your plan may be the means of helping thousands. Samples of your calendar, sermon topics, church papers and printed matter are always acceptable. Address Rev. A. S. Gregg, Editor Methods Department, 21 Merwin street, Springfield, Mass.

VALUE OF EVANGELISTS.

The season of the year is at hand when in preachers' meetings and church papers the value and place of evangelists in the church will be discussed pro and con. Evangelists will be regularly "counted out" in the discussions on the score that the pastors should be their own evangelists and then, perchance, some who have objected to such helpers will find an evangelist who is free from many of the faults charged to such brethren and—engage him for a series of meetings. Evangelist Earle, famous throughout New England, used to say that he was merely a "helper like the pusher engine that waits to help heavy trains over a grade." This writer believes in evangelists. He has had occasion to study evangelism in many modes—from the knock down trance method of Maria B. Woodworth to the very sedate and conventional type found in some New England churches—and is more than ever convinced that without evangelists the church in general would die of spiritual dry rot. Some pastors are successful in that kind of work, while others are not. Undoubtedly special gifts to some degree are required for soul winning, precisely the same as executive ability or oratorical power are gifts. The degree of adaptability for evangelism can be determined only by experience and it is undoubtedly true that men have developed gifts of this kind and become successful soul winners who have labored for years under a feeling of discouragement because they had so few conversions. Aside from the matter of spiritual gifts the demands of the pastoral office are such that few men can command the physical strength or freedom from executive cares to follow the pace set by Dr. Goodell for instance. For instance a pastor may be borne down with financial perplexities, building or repairing undertakings, etc., so that he cannot concentrate upon evangelism without feeling that he is neglecting something. He is in a harness drawing a heavy load. In hundreds of just such cases the evangelist has lifted the load from the preacher, aroused the church, and sent it on its way rejoicing with the burdens divided out among the membership in place of the pastor carrying all the load. Of course there are evangelists and evangelists, but all church history and human experience are squarely against a wholesale condemnation of all evangelists per se.

THE PLACE OF EMOTION IN RELIGION.

One of the most hopeful developments in recent religious thought is the growing conviction that primary or intuitive feeling has more to do with religious life and character than the culture of the intellect. A cultivated city preacher recently made a plea for a renewed recognition of the emotional nature, and breaking of the bonds which held many Christians in silence and inactivity. The sermon was criticised by a brother of considerable reputation as a scholar, who immediately classified "emotion" with the outbreaks of colored people in the South, or with the "fits" and "spells" of the people who attended early day camp meetings. That was not the point exactly, for there are many instances of true religious emotion and a finely cultured mind being united in the same personality. The importance of the emotional nature lies in the fact that the emotions rule human conduct. Love and hatred in their manifold modifications are by no means the product of any intellectual process, and yet in the last analysis, love or hatred, or a mixture of the two, control every life. A changed heart means that the individual has a new object for his affections. In place of being centered in himself he is centered in God. When that change takes place, as it does when he yields to God, it affects all the motives of the heart, and in a very striking sense the life is ruled by love. The intellect may be polished until it is perfect in culture, but intellectual culture alone has no more power over the heart life than does physical culture alone. A recognition of this well nigh impassable gulf between the psychic and intellectual natures of man is of the greatest importance, because the great stress that has been put upon the value of higher education in recent years has somewhat obscured the place of heart in religious life. One way of showing the difference between head and heart is to say that head knowledge is attained by exercising the intellectual faculties, the heart is changed by yielding the will to a higher spiritual power. The latter is an obtainment. The will controls the door to the vast deep of the inner life, and the moment the will comes into accord with God's will, the human soul is instantly in tune with the infinite soul of the universe. The point to be kept in mind always in evangelism is that men do not need religious instruction so much as they need an appeal to the heart that will induce them to yield to God and accept his way and will in place of their own will and way.

A QUAKER EVANGELIST'S "PHILOSOPHY."

This evangelist never mentioned cards, dancing or other forms of questionable amusements, yet young people promptly yielded such indulgences under his preaching. Asked for an explanation he replied:

"My object always is to get the individual and God face to face and let them settle all differences. Every person who begins the Christian life is obliged to yield at some point, and make confession of sin. The point of controversy is slightly different in each case. There are some things which God alone can reveal to the heart of man, and it is not my place to rush into the sanctuary of a soul and tell in detail just what must be done. I am always safe, however, in urging people either in congregations or as individuals to 'do what they know in their heart they know they ought to do.' If that broad principle is accepted, all matters of obedience, surrender, confession, etc., will be attended to without much special instruction. There is great danger of the evangelist or pastor becoming 'conscience' for the believers. I do not think preachers are required to determine questions of conscience. We may instruct and advise, but the moment we decide such questions we weaken the very foundations of Christian character. There are too many Christians already who are accepting the opinions of preachers and religious writers in place of settling matters by their own light and for themselves." A feature of this evangelist's meetings was the remarkable depth and thoroughness of the conversions occurring under his preaching. Undoubtedly his tactful and rational recognition of the place of individual responsibility had much to do with it.

A TRI-UNITY REVIVAL CAMPAIGN.

Two years ago the three leading churches of Worcester, Mass., First Baptist, Old South Congregational and Trinity Methodist, held what they called a "Tri-unity Revival Campaign." There were several unique features. One was that the pastors did the preaching, but the public did not know which one would come next. The pastors concerned were, Dr. L. C. Barnes, Baptist; Dr. S. M. Dick, Methodist, and Dr. F. J. Van Horn, Congregational. Ordinarily the preacher is announced but in this campaign the plan was to merge the personality of each pastor so completely that the public would see the meetings as a whole in place of seeing a particular man. Special music was furnished by a quartette of colored singers. Meetings were held three nights in succession in each church, the rounds being made twice during the series. The attendance was good, and the results very gratifying, each church receiving quite a number of accessions. The real secret of the success, however, can be traced to the long and careful preparations which extended over three months before the meetings began. One feature which extended over six weeks was an arrangement of interdenominational cottage prayer meetings. They were held simultaneously on Friday night of each week, the meeting being held in a new place each week. There was a new leader for each week also. If the meeting was held in a Baptist home, possibly a Methodist or Congregational brother would lead, and so on, the denominational mix up being kept steadily in mind. This was followed by meetings for personal workers on Sunday afternoons, at which men were taught to lead in prayer, and instructed in dealing with individuals. All three denominations were represented on the committee of ushers. At each service cards were used very effectively. Workers were stationed so that cards could be handed to every person in the auditorium without any display or confusion. This was done by having each worker responsible for the persons seated in a definite number of pews. Many of them passed the cards out without leaving their seats. The cards bore several general declarations something like this: "I have accepted Jesus Christ as my Savior and am a member of the church." "I have accepted Jesus Christ, but am not a member of any church." "I am a Christian, but wish to lead a more devoted life." "I wish to begin the Christian life." They were returned to the workers. The object was to obtain an expression of some kind from each one present, and in a very large measure the plan was a success. All indications of interest were quickly followed up by personal workers to whom special cards were handed. Last winter these three churches united in a similar way, but in place of doing the preaching themselves, the pastors engaged an evangelist who preached each night throughout the series. There was not much difference in the net results, as the real stress of the battle was with the personal workers rather than with the preacher.

PASTORAL EVANGELISM.

Dr. C. L. Goodell, pastor of Calvary Methodist Episcopal Church, New York City, is justly distinguished as a pastor-evangelist. Like the Rev. Dr. J. O. Peck he makes a business of evangelism, and never passes a year without large ingatherings into his church. Early in his ministry he questioned the genuineness of his call, until he was given the evidence in numerous conversions. Success in soul-winning like success in anything has its laws and conditions. Every achievement has its price. It was fitting then that Dr. Goodell should use "The *Price* of Winning Souls," as the subject of an address on soul-winning at Northfield during the week of August 6-11. He laid the stress upon the personal preparation of the pastor. Little was said about machinery or organization. It has long been the custom of Dr. Goodell to spend January of each year in revival work. During the preceding month—December—he gives himself wholly to careful preparation for the struggle, avoiding everything in the way of food, recreation, reading, etc., that might prove a hindrance. Much time is given to both the Old and the New Testaments. For additional strength and inspiration he reads the biographies of such religious leaders as Savonarola, Luther, Bunyan, John Knox and Finney. While the meetings are in progress Dr. Goodell's plan is to prepare the sermon in the forenoon and spend all the afternoon till 6 o'clock in personal work in offices, shops and homes.

Prayer and unreserved consecration are the foundation stones of all his activities. He insists that every minister must have his own pentecost and tongue of fire. The price for revival success is consecration, prayer, and persistent work. There is no short cut. The great soul winners have all had to pay it.

LEADERSHIP OF THE CHURCH.

Some time ago Dr. Charles F. Thwing, president of Western Reserve University, Cleveland, O., discussed "The Profession of the Ministry as Seen by a College Student," in the "Christian Work and Evangelist." He concedes that college men are turning from the ministry, and then sums up his thought in this sweeping paragraph:

"The comprehensive reason which turns college men from the ministry today lies not in the hardship of the calling, nor in what they would say is the fickleness of the churches, nor in the comparatively brief professional careers with which most ministers must be content. But it does lie in what they conceive to be the lack of leadership of the church in the higher affairs of the community. Whether the leadership be lost or not, the fact is that college men are inclined to believe that the leadership is lost, and that it has passed over to educational and other interests. This conception, false or true, diverts men from the ministry quite as completely as if the leadership had been lost."

Viewed in its larger aspects it is not true that the real church of Christ has "lost its leadership" in practical affairs, any more than the newspaper has lost its power. The point of comparison is that the individuality of the editor has been absorbed by the newspaper as an institution. Likewise the pastor is rendered less conspicuous by reason of the greatly increased activities of the church in which laymen are the leaders. Y. M. C. A. and a great variety of religious, missionary and humanitarian enterprises, which in an earliar age of church life would have depended almost entirely upon the ministry, are now largely independent of the clergy as the active promoters.

Preaching is not the only duty of the modern pastor. He has many grave responsibilities of administration and finance. He must operate a big ecclesiastical machine, and see that money is raised to pay all local bills, and also help support the benevolent causes of his denomination. Right here lies his greatest peril, so far as acquiring large leadership in his town or city is concerned. He is in danger of becoming so absorbed in his own parish and denomination, that he fails to discern the tides of influence in his community or city which vitally affect the lives of the people whom he wishes to aid. Provincialism of thought at least is gradually disappearing, and an increasing number of people are interested in many things outside of their own communities. If the pastor would become a real leader and help restore the organized church to a place of recognized leadership, he will be obliged to launch out into the great ocean of thought, feeling and conception of life which knows no boundaries of race, creed or land, but finds unity in Christ. He will be interested in all that concerns world wide humanity.

There is an overflow of spiritual knowledge and power working in society, which is shaping the life of the nation; but it does not bear any denominational brand. It finds expression in public conscience. This force is the supreme product of the churches, but is not generally recognized as such. In the last analysis it is the church at work in society. One of the great opportunities now before the pastor is to recognize this universal religious consciousness and claim it for Christ. The moment a preacher rises above the provincialism of his own parish and denomination, and becomes catholic in thought and feeling, he acquires a new grip on the mind and conscience of the community, regardless of church membership. This does not imply denominational disloyalty. It means that a pastor who would become a real power must concern himself with fundamentals as well as details. The larger vision will transfigure all the commonplaces of pastoral duties. Visiting, sermonizing and raising money, will then become an unfailing joy and passion. Phillips Brooks was such a man. Henry Ward Beecher was another. They sounded the depths of the universal human heart with its fears, weaknesses, sins, and infinite capacity for holiness when inspired by the Divine Spirit.

The pastor becomes a real leader just as he learns to "put old wine into new bottles." Such service requires most painstaking study of social conditions. Religious thought needs to be reconstructed and enlarged. Thus far it has revolved about the salvation of the individual. The time is at hand when the people should be taught to think in terms of our complex society—that the individuals who are right with God have a responsibility in so readjusting society that the helpless and defenseless may be delivered from temptation, and be given an opportunity to cultivate their better natures.

The vision of "seeing life steadily and seeing it as a whole" is essential to leadership in the ministry, and the man who has this vision becomes a power in his community. Narrowness and petty provincialism will doom any minister to obscurity and inefficiency. If he would sway the community let him get into touch with the great thought movements of the times, for it is these thought currents, as they are expressed in the daily press and the magazines, that enter so largely into the lives of the people. It is not necessary to become a preacher of partisan politics, or the champion of any ism. Breathe the atmosphere of the live, rushing, restless, ambitious, never-satisfied life of humanity, and then show how the sin, weakness and folly of such a life may be dispelled. Know God. Know man. Help man to discover his better self, and when he has made that discovery, it will be easy for him to discover God. The church universal has not been decadent, but it is not acting up to its full power in uplifting mankind. All it lacks is more

leaders with a larger vision. When they appear, there will be no further question about the primacy of the church in human affairs.

THE FIFTY CLUB.

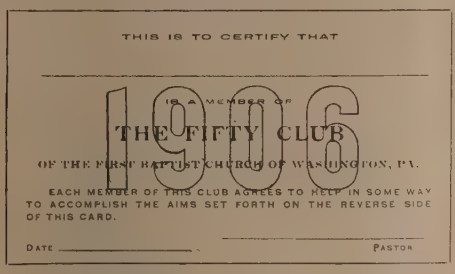
Rev. Charles W. Fletcher, pastor of the First Baptist Church, Washington, Pa., is using a simple, but effective plan for enlisting his people in definite Christian work. It all turns on the principle of asking "a definite person to do a definite thing by a definite time." There are no officers. The only literature is a card with printing on both sides. On one side may be found:

AIMS FOR 1906.

At least:—

1. Fifty accessions.
2. Fifty family altars.
3. Fifty Baptist weekly papers taken.
4. Average of fifty at the prayer meeting.
5. Fifty pursuing some course of daily Bible reading.
6. The church debt paid.
7. Twenty-five per cent advance in benevolences.
8. Average of one hundred and seventy-five at the Bible school.

The face of the card is printed with the "1906" in a very light blue tint in the center, and a form of certificate in black which explains itself:


THIS IS TO CERTIFY THAT

IS A MEMBER OF

1906

THE FIFTY CLUB

OF THE FIRST BAPTIST CHURCH OF WASHINGTON, PA.

EACH MEMBER OF THIS CLUB AGREES TO HELP IN SOME WAY TO ACCOMPLISH THE AIMS SET FORTH ON THE REVERSE SIDE OF THIS CARD.

DATE _____ PASTOR

In describing the plan Mr. Fletcher says: "As pastor I appoint eight secretaries, one to have charge of each of these eight accounts or lines of work. On the last prayer meeting night of each month I have these secretaries report the progress made during the month. We have no organization, no obligations other than the one mentioned on the membership card. The chief value of the plan is that it allows the membership to share with the pastor in the definite aims to be accomplished. Late in December I expect to have a Fifty Club social at which time I shall ask them to determine our aims for 1907. As an evidence of the success of the plan after six months' operation we have received forty-two new members, our average attendance at prayer meeting last month (June) was forty-eight, the average attendance at Bible school last month was one hundred and sixty-one, and other departments show a steady, healthy growth. The church debt is practically extinguished."

MEN'S CLUBS.

Rev. Ward Beecher Pickard, D. D., pastor of the Richmond avenue Methodist Episcopal Church, Buffalo, N. Y., has been successful with Men's Clubs, and in an interesting article in the "Christian Advocate" he gives the secrets of his success. He organized a club in Epworth Memorial Church, Cleveland, some years ago, but it did not "go." A ready made constitution was adopted which proved too cumbrous. The machine used up all of its power on itself. A simpler plan modeled after the Cleveland Chamber of Commerce was adopted which showed improvement. The club did not become a real force in the church, however, until the men were brought together at a monthly hot meat supper. Dr. Pickard now regards the supper as an indispensable feature of the Men's Club. A similar club has been organized in the Richmond avenue Church. Speaking of the suppers Dr. Pickard says: "Our monthly meetings are entirely informal, as the men come directly from business. We have no age limit. It is a club for men and not for any class of men. Any man of the community is eligible for membership. Our suppers are served promptly and the program usually closes by nine-thirty. One of the strongly attractive features of the club life is the singing. We have a four cent collection of popular patriotic and college songs which are sung between courses and at any time when the spirit moves. Glees and male quartettes are used to good advantage. Avoid long uninteresting musical numbers of any sort. The only way to insure attendance and avoid either surplus or shortage is to provide for monthly postal card acceptances. Prepare for those who respond and collect the quarter from all who accept whether they attend or not. Have an efficient acquaintance committee on duty at each meeting. Do not allow your men to sit until supper is served. Keep them moving. Threaten to excommunicate any who sit within speaking distance at the table and do not become acquainted." A large variety of practical work is carried on by the club, in drawing men into the church and getting them interested in religious things. In Cleveland the Epworth Church club furnished a large proportion of the men required for the religious work department of the Y. M. C. A. and took an active part in the Anti-Saloon and other reform movements of the city.

TAKING THE MISSIONARY COLLECTION.

Rev. W. J. Stratton, writing in the *Central Christian Advocate*, describes a good plan for taking the missionary collection. He prepares on a mimeograph a card showing the offering of the church for last year to all regular benevolences, the amount asked for the current year, the amount given last year by the individual to whom the card is sent, and a blank space to be filled by him showing the amount he will give this year. The card with a letter of explanation and appeal is sent to each

member of the church and congregation with request to fill out and return by a specified time. In the meantime a special effort is made to increase interest by sermons on the benevolences, prayer-meetings and illustrations. If the cards are not returned personal solicitation follows. As Mr. Stratton pertinently observes this plan puts the people into rivalry with themselves rather than with somebody else, and reaches the last member. With the exception of one year when a heavy church building enterprise was under way, Mr. Stratton found that this plan resulted in a larger offering than the year preceding.

NEWSPAPER ANNOUNCEMENTS.

In addition to the usual Sunday notices published in the Saturday or Sunday papers some pastors insert paid advertisements of their services. Such announcements must be carefully worded or they will repel rather than attract. As a guide to those who may wish to use paid notices we herewith reproduce a clipping from a New York paper:

Religious Notices.

Rev. ARTHUR T. PIERSON, D.D.

At the First Baptist Church, Broadway and 79th st., Subway station at the door.
MORNING THEME—SEVEN MYSTERIES, "THE MYSTERY OF INIQUITY."
EVENING THEME—THE DOCTRINE OF SPIRITS, "EVIL SPIRITS"—(FIRST IN NEW SERIES).
Friday prayer meeting topic—the 24th psalm—"THE MYSTERY OF GODLINESS."

7th ave. **Metropolitan Temple,** 14th street.
REV. ROBERT BAGNELL, D. D., PASTOR.
Rev. Richard Wilkinson, D. D.,
Renowned preacher of the Methodist Church South.
Morning, 11; evening, 8. All seats free.
CONCERT TO-NIGHT.

MEMORIAL BAPTIST, Washington Square South, Edward Judson, Pastor.—The Rev. Alfred W. Wishart will preach, 10:45, "Traits of Christian Character," and 7:45, "The Woman at the Well."

7TH STREET M. E. CHURCH,
7th St., near 2d Ave.
Rev. JOHN R. HENRY, Pastor, preaches at 11 a. m. and 8 p. m.

CALVARY BAPTIST, West 57th st.—Rev. Charles P. MacGregor, 11, 8. Evening, Illustrated Course on Paul.

STEPHEN MERRITT BUILDING, 8th ave. and 19th st.—Rev. Stephen Merritt preaches 11 a. m. and 8 p. m. Old-fashioned meetings.

THE PERIL OF REACTION.

Human nature is so constituted that a prolonged period of exertion of any kind is almost sure to be followed by a reaction which may undo much of the good accomplished by the special effort. All plans for increasing memberships by contest are subject to this criticism. The heaviest responsibility of leadership is to keep things moving by presenting a new line of activity. The ordinary contest known as the Red and the White or any other name or color to distinguish sides, is especially weak because it ends with the climax of the date and the inevitable entertainment. A good way to avoid the reaction is to give the contest a little different direction. In one class the Whites had feasted the Reds because the latter had gained the most new members, and then the Whites determined to "get even." It was arranged that the secretary should keep an account of the attendance of both Reds and Whites for three months, the object being to determine which side would hold its new members. Tardiness as well as attendance was taken into account. If a member was sick he was counted present if he sent word to that effect. If one were out of town, but attended Sunday-school, he was given credit for such attendance in his own class. The attendance was large, regular, and trustworthy, and the interest and enthusiasm keen. When the results were counted up at the class party it was found that the Reds had a percentage of 95 in attendance, while the Whites had but ninety-three. Of course the Reds applauded.

BOND AND COUPON PLAN.

In some churches money may be raised by an adaptation of the bond and coupon idea. The purpose is to get the people to assume a definite obligation, which may be paid by the month or quarter. As used by the Methodist church in Webster, Mass., of which Rev. H. H. Paine is pastor, it was quite successful. The printing consists of certificates about nine inches long and four inches wide, consisting of a slip or stub for the treasurer, a slip for the subscriber, and ten coupons. Perforations are run between the stub and the subscriber's slip, and all the coupons are separated by perforations, so that while the sheet remains intact for handling, it may be easily separated. Suppose a subscriber takes a "bond" for $12, payable in monthly payments of $1. The treasurer or solicitor fills in a blank which reads thus: "This certifies that for the purpose of raising a fund to repair and refurnish the Methodist Episcopal church in Webster, Mass., I (name) promise to pay the sum of ..... dollars in monthly payments as provided for on the coupons attached. The first coupon becomes due June 1, 1903, and one coupon on the first of each month thereafter, until the whole amount pledged is paid." The first coupon is in the upper right-hand corner, and reads: "First Coupon—Is due June 1, 1903, and is one-twelfth of amount pledged on certificate bearing this number." Each one bears the number of the certificate and is dated for the month it falls due. The coupons are detached as they become due, placed in an envelope together with the proper amount of money and put in the offering on the Sunday morning following the date.

WEDDING ETIQUETTE.

Her wedding is the event of a woman's life, and the minister who marries her, in a manner that is in keeping with the sentiment, is never forgotten. If he does it perfunctorily, or carelessly, or fails to make the most of the ceremony, it is a cloud on the memory of the event.

That the minister might be thoroughly furnished for this good work, we have had prepared our new wedding manual containing fifteen different ceremonies, selection of scriptures, laws and cautions, and a very important chapter on the Etiquette of Weddings. It is bound a la Roycroft in dove-colored ooze calf, so that the longer ceremonies may be read from it.

To make a long story short, send us $1.00 for it, and if not up to your expectations, notify us, return the book and we will return the money. If you wish the Funeral Manual with it, send $1.75 for both.

F. M. BARTON, Caxton Bldg., Cleveland, O.

HOMILETIC DEPARTMENT

G. B. F. Hallock, D. D., Editor

BEST OF RECENT SERMONS

By Bishop John H. Vincent, G. A. Johnston Ross, David James Burrell, Robert E. Speer, A. C. Dixon, R. A. Torrey, J. W. Burn.

THE LIFE OF DUTY.

BISHOP JOHN H. VINCENT.

Do your needs and desires harmonize? If so, the thought with desire and with a measure of faith in God's presence and good-will, becomes a prayer.

I. We as human beings face the fact and feeling of obligation—the "ought" and the "ought not." This belongs to the moral constitution of the race; it is universal—the feeling of obligation toward self, toward the neighbor and toward God. The faculty that enforces obligation we call conscience—the moral standard within. The Russians call conscience "God's eye." The Italians say "Conscience is as good as a thousand witnesses." We do not agree with the statement that "Conscience is an enemy that lives with its possessor;" it is a friend, rather. The Germans say "a good conscience is heaven, a bad one hell;" and the French call "a good conscience a good pillow."

II. The source of obligation is God; from him we have received the constitution which distinguishes between right and wrong. The law of God is God's standard for us, and it impresses God's ideal for life. Obligation repudiated or neglected becomes sin. There is a Dutch saying: "Put your hand into your conscience and see if it does not come out black as pitch."

III. Duty neglected blinds and hardens the soul. It is important that the church should make more of fidelity to duty. We have faith in the atonement and believe in human sinfulness, and the absolute necessity of faith to salvation, but we must cultivate a sense of responsibility for doing the right thing every day.

IV. The sanctity of habit was emphasized by the speaker and a plea made for a return to something like the former firmness of the church concerning Sabbath observance.

V. We should cultivate a sane conscience that it may be a clean mirror in which God's will may be reflected. The sane conscience is a place where God's Spirit abides as on a throne. It is a great thing to have a tender, enlightened and sensitive conscience. We should cultivate the habit of prompt obedience. This requires and also develops will power. It is a great gain when one learns to choose the right against preference, against habit, against popular sentiment. Duty should be exalted among our children. They should be taught to do things they ought to do because they are right and not because they take pleasure in doing them. Duty performed as duty promotes intellectual strength and self-possession.

The speaker illustrated the subject of obedience by the picture of the fidelity of a dog, who follows his master, goes before him or behind him, in the full enjoyment of large liberty and yet with a constant consciousness of his master and perfect subjection to him. The speaker closed with a reference to the temptation of Christ and his allegiance to duty in the midst of Satanic assaults.—*Bishop John H. Vincent, D. D., Devotional Address at Chautauqua.*

THE LIMITS OF SPIRITUAL ASSISTANCE THROUGH HUMAN AGENCY.

REV. G. A. JOHNSTON ROSS, M. A., ENGLAND.

Text: II Cor. 1 : 24.

St. Paul has been explaining why it was that, having promised to come to Corinth, he had put off his visit for a while. His putting off the visit had been misunderstood, and he feels an explanation is necessary. But in explaining why he did not come he feels that he has let slip an expression which may be misunderstood. He says, "I call God for record upon my soul, that it was to *spare* you that I forbore to come to Corinth." As soon as he said this he feels the words are harsh, and so he corrects himself thus humbly: "Not that we have dominion over your faith, but are helpers of your joy; for by faith ye stand fast." Now that is the verse to which I would ask your attention for a few moments, because I think it so well defines for us what spiritual teachers can and cannot do for you. They have no lordship over your faith; they are helpers of your joy. By your faith ye yourselves stand fast.

First of all, let us look at the positive side. "Helpers of your joy." That is St. Paul's description of spiritual ministration of all kinds: to help people's joy. Now, honestly and sincerely, does that commend itself to you as a convincing statement of the end of spiritual help? If St. Paul had said, "helpers of your gravity," perhaps we should have understood him and at the same time see how far spiritual ministry can contribute to this end by asking ourselves, What is it that really hinders us from absolute joy? Now again I do not mean joy in any particular religious sense. I mean in a real sense. Why is it at any given time we are not absolutely happy?

I. First, because of the restless malaise of an unforgiven heart. It is one of the saddest and most significant facts of our life that we are able to enjoy the world and the beauty of life only as we are in certain spiritual states. To the soul which is at peace with God, every leaf has a deeper green. To the heart that is

out of touch with God, that has not forgiven some one else, that is itself unforgiven, all the beauty of nature, all the beauty of the universe, all the beauty of the love of friends shines in vain.

Life is largely contractile: expands or contracts just according to the mood of the observer. No great joy can come until this has first been done, until your heart has been brought to peace with God through the Lord Jesus Christ.

II. A second common hindrance to joy is the weight of a conscience burdened with scruples. Do you know what the meaning of the word scrupulous is? It means to be worried because of some imaginary transgression, or because of some imaginary omission, or some imaginary failure or defect. All over the Christian world today there are going about these unnecessarily burdened hearts. You have carried your burden long, but have consulted no one about it. Now, by contact with others, by conversation and fellowship with others, by taking counsel with those who are mature in Christian experience, and hearing expositions of the mind of God, much may be done to remove the burden and so recover the spirit to joy. Spiritual guides, who are your friends as well as teachers, may in that sense and in that way be helpers of your joy.

III. A third hindrance to joy is sheer starvation of the soul for lack of the food of the divine word. It is absolutely true that man cannot live by bread alone, but by every word that proceedeth out of the mouth of God. I should be very much surprised if there are not some here tonight who recently have felt that there has been a great spiritual emptiness in their lives. You have perhaps not realized the cause, but it really has been the lack of the true nourishment of the human spirit, which is the truth of God. By the ministration of God's Word, your soul may be fed and satisfied, helped by the spiritual nourishment to a real joy.

IV. Or it may be that there are some here who have been mistaking gaiety for joy during the past months. They have been imagining that hilarity means joy, and are now beginning to discover that the two things are not the same by feeling a lack of satisfaction in their hearts. There is a great difference between happiness and blessedness. Carlyle said: "Man can do without happiness, and instead thereof find blessedness." That is a true distinction. Only, we need not give up happiness to find blessedness. We may have happiness and blessedness as well, but we cannot keep our happiness unless there is blessedness at the heart of it.

What is the difference between hilarity and blessedness, between gaiety and joy? The difference is this: In the case of blessedness all the facts of life have been carefully faced, and in the case of mere hilarious gaiety, the facts of life have not necessarily been faced. Very often gaiety is kept up by trying to forget the facts of life. Yet these facts must be faced if instead of happiness you are to have its more permanent and satisfying substitute, —blessedness.

Face the facts of life, viewing them in the light of the Divine Mind. The process will not be all pleasure; for you must be honest in the treatment of the facts, facts about sin, and facts about God's will, and Christ's claim, and personal responsibility. Yet if you are honest and fearless and teachable, your handling of these facts will, in the end, lead to deep peace and joy. And the teachers who urge and persuade you to this process are in this sense genuine "helpers of your joy."

V. Or it may be that your life has been empty from sheer lack of something to do, the doing of which would employ all your best and highest energies. They are helpers of your joy who open up to you paths of usefulness which will be at the same time paths of blessedness. Now in this and in other ways spiritual guides may be helpers of your joy. Religion is not a new yoke laid upon us and a new burden to make life heavier; it is God's gift to us to make life one continuous joy.

VI. But now for the limitation. "Not that we," said St. Paul, "have dominion over your faith." There is one region into which the spiritual teacher cannot enter. What is that? It is the region of personal faith. Remember there are three things in connection with faith that your spiritual guide cannot do.

1. First, your spiritual guide, whoever he or she may be, cannot create faith. There are many of us who have gone from teacher to teacher and from book to book in our unconverted days, seeking to have our faith created, and we have gone from meeting to meeting, hoping that we might be stirred up into just such a bright glow of emotion as would enable us to glide over into the kingdom of God. No spiritual guide can create faith; no spiritual guide can so much as accurately define faith. It is a gift of God to the soul; it is God's gift in solitude.

2. In the second place, no spiritual guide can coerce faith. We may urge, we may persuade, we may adduce certain principles from God's Word which will have certain persuasive force, but we cannot coerce faith. Many a time we have wished it were possible that the absolute crux of sacrifice could be gotten over by somebody's else carrying of us, but God has so ordained that it is by faith in him we stand fast; and though time and again when we are depressed we have sought the assistance of teachers and helpers in order that we might have the rough places made plain, yet on him alone we must rely when it comes to any great crisis or decision in our lives.

3. And thirdly, no spiritual teacher can kill faith. I do not mean that teachers do not share in the responsibility for collapse of faith when they have taught error instead of truth, or have hidden any part of God's teaching. I do not mean to say that there is no share of responsibility to be held by those persons; but it is nevertheless true that in the last resort no external power can kill faith. Faith once generated dies, if it dies, by suicide. It is your

own business; your transaction between yourself and God.

There is, then, a sacred place into which the best and most highly spiritual, most highly intellectual Christian teacher cannot possibly enter. O that we had had spiritual guides in all generations who remembered that! Is it not one of the saddest facts of the history of the Roman Church that the lives of so many humble-minded people have been exploited and injured by persons aspiring to be priests, guides, spiritual directors, assuming a position of spiritual authority? And, mark you, that thing is not confined to the Roman Church; it appears in our Protestant Church: in her religious assemblies and conventions. Sunday-school teachers, ministers of the gospel, all who would spiritually help others must remember that there is one sacred place they must not enter in the life of everyone; there is one place where only the Lord Jesus Christ may enter and where he alone may speak.

Through how many channels and down by what long stream has come to us our Christianity! Yes, but have we ever detached ourselves from all that in order that we might stand alone with Jesus Christ?

Ask any man, ask any woman who has had experience in spiritual ministration and they will tell you that their progress in that life is a continual progress in an atmosphere of mystery, God using them as media for spiritual assistance, and in the midst of it all they are more or less unconscious of it. What does it mean? It means that the one Distributor of spiritual merchandise, the one great Giver of spiritual gifts, is the Lord Jesus Christ. May I repeat that we have to learn in solitude the immeasurable character of our debt to him? Then, as distributors to others, we are prevented from falling into any pride because others have been helped through us, and we are prevented from falling into any soul-destroying man-worship—I mean of human teachers and preachers and directors—because we understand that all spiritual help comes in the end from the Lord Jesus Christ himself, to whom is given the Holy Spirit that he might minister that Spirit to us.—*Rev. G. A. Johnston Ross, M. A., England.*

THE TRUE KNIGHT.

REV. D. J. BURRELL, D. D., NEW YORK.

Text: "Thou therefore endure hardness as a good soldier of Jesus Christ." II Tim. 2:3.

In the year 1094 A. D. a man of dwarfish stature, robed and tonsured, might have been seen riding upon an ass through the thoroughfares north of the Alps. He had been at one time a soldier in the army of Boulogne, but, moved with penitence for deeds of blood, had retired to a cloister. As time passed rumor came to him of infamous deeds wrought by Moslems at the holy sepulchre, and at his devotions he fumbled at his rosary as if it were a sword-hilt. The passing herald told at the monastery gate how Christian pilgrims had been seized and immured in dungeons or sold into bondage worse than death—whereat the old martial passion shot from under his cavernous brow. He could endure this life of dreamy devotion no longer. Voices came to him from over the sea calling for help. He mounted and rode forth. His head and feet were bare; in his hand he carried a white Christ on a cross. Passing through the hamlets and villages he told the story of the Christian captives and of the Lord's sepulchre. His auditors responded with sobs and groans and vehement protestations. "To the rescue!" he cried. "*Deus vult!* It is God's will!" He tore his red scarf into cross-shaped fragments, which his followers affixed to their breasts. They grew in numbers as he passed from town to town until sixty thousand were riding after him. Thus under Peter the Hermit began the Crusades, that strange movement in which were enlisted some of the noblest spirits that ever unsheathed a sword. There was Robert of Flanders; there was Tancred the Good; there were St. Louis and Coeur de Lion and Godfrey of Bouillon and St. Bernard and Blondel the minstrel—the time would fail me to tell of the mighty ones who won immortal fame in the marches and conflicts of those days.

"Their bones are dust,
Their good swords rust;
Their souls are with the saints, we trust."

A vindication of the Crusades at every point is not to our present purpose; we have to do with the permanent heritage they have left us in the name and character of the True Knight. His ambition was to be "without fear and without reproach"—a good soldier of Jesus Christ.

For this knight of the olden time was distinctly and pre-eminently a Christian. The initiatory rites of his order were celebrated within the sacred confines of the church. All night he prayed and received the sacrament at break of day. With the cross upon his bosom and the oriflamme waving above him he went forth.

The character of the true knight is set forth in the chivalric star, a star of five points, each representing a chivalric grace. To these let us address our thought.

I. First of knightly qualities is Truth—truth that expresses itself not merely in ingenuous words but in a character of transparent honesty. When the Commons demanded of Charles I. that to a certain promise he should give them his royal word, he answered, "Nay, but I will give you somewhat stronger and surer, the word of a Christian Knight."

II. The second of the chivalric graces is purity. An old writer in setting forth the knightly character says among other things, "Nothing he cometh upon is to him common or unclean, because there is no mordant in his nature for an evil thing." This "mordant" was the chemical factor used in a dye-vat to make the colors fast. It is derived from a Latin word signifying to eat or bite. A true man has nothing in him to grasp, to apprehend, to appropriate a low or common thing. This is the prime quality of a gentleman. He not merely avoids the grosser contacts of impurity; he shrinks from it with an

instinctive disrelish and repugnance, as the sensitive plant trembles and withdraws itself from an unfriendly touch.

III. The third of the manly graces is courtesy. This is something above fine breeding. It is something more than common culture. You cannot get it from a "handbook of etiquette." Sir Philip Sydney defines it as "high thoughts seeded in the soul of honor." It is a large and manly grace. Its other name is magnanimity. It is the going out of soul in a large sympathy towards all. It is the finest expression of the golden rule.

IV. A fourth of these manly graces is patience. It is indeed the drudge of the graces, the Cinderella of them all. And yet there is something strong and admirable in it. We think of it as a grace for womankind, for sick people and prisoners. It is, however, no less becoming in a true and stalwart man. To "endure hardness" is the part of the good soldier.

V. The fifth knightly grace is valor. In Peter's catalogue of the marks of Christian character he begins in this wise, "Add to your faith virtue." The virtue here referred to is the Latin virtus, which meant the courage of a Roman soldier. It is cognate with vir, which was the title of a nobleman of those early times.

1. We need courage now-a-days, for the defense of truth. The "infidel" whom the crusader went forth to meet was armed and harnessed for conflict on the open field; but the infidel in these days wears a scholar's gown.

It is written of Sir Hugh Talbot that, being sentenced to death by his Moslem captors, life and liberty were offered if he would signify an abandonment of his faith. He was at length brought out for execution: and again he was offered release if he would bow under the Crescent and say, "God is God, Mohammed is his prophet." It was a sore temptation, for life was very dear to him. He bowed his head, and saw in the far-away castle his wife gazing wistfully towards the east and murmuring a prayer for his return. He saw his children playing about the home and prattling of him. Then lifting his heart in prayer he shook off weakness. He arose and bared his breast, saying, "I am ready. Deus vult!" Oh, blessed is the man, here and hereafter who counts life of less value than rectitude, and freedom of less worth than a clear conscience!

2. We need courage also for a manly assault upon all entrenched forms of evil. There are so many wrongs to be righted; there are so many castles to be leveled with the earth. These are times for vertebrate Christians. The dram-shop, the gambling-hell, the infamous resorts of every name and nature are fortresses that must be reduced in the name of the Most High God. Never was valor more needed than in our onslaughts upon these frowning strongholds of the enemy.

3. We need courage for the defense of the weak. The spirit of knighthood is the spirit of humanity. There is no chivalry which does not recognize the golden rule. There is no true man, no gentleman, whose heart does not thrill at the faintest cry for help. We smile at the devotion of the true knight of the olden time to his ladye fayre; but the glove which fluttered from his spear-point spoke of a nobler sentiment than gallantry; it was the symbol of a glorious espousal, the espousal by the strong of the defense of the weak. The same spirit finds expression now-a-days in our great enterprises for the evangelization of the world and in every lesser endeavor for the uplifting of the fallen, and deliverance of the helpless, the feeding of the hungry, the wiping away of tears. There is no higher expression of puissant courage than this. And its noblest exemplification was in our own Lord Jesus, who came from heaven as the Knight-errant of a ruined race.

All other heroes of the olden time are dead. The crusader's tombstone bears the transverse cross and sword, and "Dormit," he sleeps. But the great Knight-Errant lives—lives more glorious than ever, and leads on through trial to victory an innumerable company of knightly men. "Lo, I am with you always," is his word, "Always—even unto the end of the world." Let us follow him. "In his name," was the countersign of the knights of St. John. At that word the blade flashed from its scabbard in a comrade's defense. At that word the drawbridge was lowered to the hard-pressed fugitive. Our watchword is the same. With that upon our life and in our hearts let us go about doing good, defending the weak, opposing the wrong, and standing for the right until our Lord shall open the gates of the kingdom unto us. Let us quit ourselves as men, as gentlemen, as knights without fear and without reproach, as soldiers of Jesus Christ.—*Rev. David James Burrell, D. D., New York.*

THE FATHERHOOD OF GOD.

ROBERT E SPEER, NEW YORK.

Text: "They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because they have not known the Father nor me." John 16:2, 3.

These words suggest to us that it is not enough for a man just to believe in God. Everything depends on what kind of a god it is in whom he believes.

Lately, I read through the last discourses of Jesus in John with this in mind. Only four times does Jesus so much as mention the name of God, while he speaks of the Father at least forty times. Evidently our Lord conceived that his great message to men was a message of the Father revealed in his own life, and he conceived that to be a great practical moral truth, that was to save men from those errors of judgment, of act and of character about which a man has no sure guarantee at all under a simply theistic faith in God.

I. I think we might just as well go right to the heart of the thing in considering, first of all, the relationship of this revelation that Jesus Christ made of the Father-Character of

God in himself to our own religious faith. We begin our Christian creed with the declaration, "I believe in God the Father Almighty." I believe that no man can say those words sincerely and honestly, with an intellectual understanding of what he is saying, who is not saying them with his feet solidly resting on the evangelical conviction; for we know nothing whatever about God as Father except what we learn about the revelation of God as Father in Jesus Christ.

You cannot tear Christ's revelation of the fatherhood of God away from the person of Christ. He did not expose the fatherhood of God by what he said; he exposed the fatherhood of God by what he was; and it is a species of intellectual dishonesty to take certain words of his and say those words entitle us to believe in God as our Father, while we reject Jesus Christ as his Divine Son, and think that it is possible to hold to the first article of our Christian creed without going at once to the second article of it, "And I believe in Jesus Christ, his only Son, our Lord."

Do we believe in the fatherhood of God in that sense?

II. Maybe we can answer that question better by going on to ask, in the second place, whether we are realizing in our lives all the practical implications of this revelation of the Fatherhood-character of God in Jesus Christ. For one thing, think how it interprets the mystery and the testing of life. Now I confess that life is simply an enigma to me on the merely theistic hypothesis. I get absolutely no comfort, no light, no illumination upon what I know to be the great problem of my life from a simple belief in God. It only becomes intelligible to me as I understand God to be my Father in the sense in which Jesus Christ revealed him. Dr. Babcock used to put it in the simple phrase: "You have got to take one of two interpretations of it. You have got to read your life in the terms of fate, or you have got to read it in the terms of fatherhood."

Or think, in the second place, how this conception of God inspires and rectifies the ideals of our lives. It was that that suggested the idea to Jesus here. He saw that there was absolutely no guarantee of right standard of life in a mere theistic faith, and there is none. You and I have no guarantee whatever of just and clean ideals that we do not get from the exposure of the father-character of God in Jesus Christ.

As a simple matter of fact the best ideals of our life we all owe to just that revelation. The ideal of purity, the Jews never had it. They had an ideal of ritual cleanliness, but they had no ideal of moral purity. You cannot find the ideal of purity anywhere in the world where the conception of the father-revelation of God in Christ has not gone. Explain it as you will, it is a simple fact of comparative religions.

Or take our ideal of work. Where did Christ get his ideal of work? "My Father worketh hitherto, and I work."

And think how rational and sweet this conception of God makes obedience. There is nothing rational or sweet in the thought of obedience to him under the simple theistic conception. All the joy of obedience comes when I think of myself as my Father's son and sent to do my Father's will.

And what new courage and hope it brings into a man's life. You say to me, "Mr. Speer, you have got to be like God," and I reply: "Take your preposterous blasphemy away. Me to be like God?" But you say to me: "He is your own Father, and you are his son. We are not asking you to become like that to which you are essentially unlike; we are simply asking you to become like your Father. It is his own nature in you that you are to develop until restored to its full relationship to him from whom it came." You talk to me that way about my duty as a man in the world, and it makes all the difference of my life, a radically different thing to me.

"My dear Father." What a reality this conception of prayer gives to it. We are not praying to any cold theistic God alone; we are praying to our Father made real to us, warm with the warmth of a great tenderness for us, living with a great consciousness of all our human suffering and struggle and conflict and need. It makes prayer, for one thing, a rational thing. I can go to my Father and ask him for the things that I need.

There is an exquisite passage in Andrew Bonar's journals in which he speaks of sitting one day in his study and looking out of his window and seeing two of his children pass through the fields. He said as he saw those little children making their way across the fields, the love in his heart overcame him, and he pushed his books away from him on the table, and he went to the door and called out across the field to them, and they came running eagerly in response to their father's call. And when they had come, and he had caressed them, he said he gave each one of them something simply because the ecstacy of his fatherly love made it impossible that he should not do something then for those two children who were so dear to his heart. Do you suppose that God is an inferior sort of a father? Do you suppose that there are impulses in us toward our children, or in our fathers toward us, that are not simply just the dim and faded suggestion of nobler and diviner impulses of the father heart of God? Prayer in the sense of supplication for real things becomes a rational reality to men who believe in God in Jesus Christ.

And how sweet it makes prayer in the sense of living fellowship. I was wakened the other night by the pressure of a firm little hand across my forehead and the touch of soft little lips upon my cheek; and as I reached out in the dark and gathered the little fellow to me, I said: "What is the matter, little man? What is it you want?" "Oh," he said, "nuthin's the matter, father, and I don't want nuthin, but I just thought I would get up and come and be for a little while with you." Do you suppose that we are nobler characters than the great Father after whom these hu-

man fatherhoods of ours are named? Do you suppose that if it is sweet to us to have our little children come creeping to us in the dark, it is not sweet to our heavenly Father here, everywhere, to have men, his sons, come stealing to his side and his love?—*Robert E. Speer, in Record of Christian Work.*

THE IDEAL CHRISTIAN.

REV. A. C. DIXON, D. D., BOSTON.

Text: Col. 1:9-13.

Every one should be an idealist. He should have before him a high standard and strive with all his might to reach it. Napoleon said, "Imagination rules the world." Certainly there can be no great achievement where there is no ability to conceive a great ideal, and no force of will to reach it. If our day dreams do not make us content simply with reverie, they will stir us with heroic action. Castles in the air may become solid structures.

In Col. 1:9-13 we have a picture of the ideal Christian and every young Christian will be profited by a careful study of his features.

I. Fullness. The ideal Christian is filled with the knowledge of his will in all wisdom and spiritual understanding. It is not the knowledge of astronomy, botany, philosophy, or geology that develops Christian character, though these are important in their places. A man may have all science and history and still be a bad man. And if he has simply an intellectual grasp of God's will, it may not transform his character, but if he is filled with a knowledge of that will, such fullness will make him wise and spiritual. We learn God's will from the Bible, and hence the importance of persistent Bible study.

II. A worthy walk. "That we might walk worthy of the Lord unto all pleasing." It is well to walk worthy of your church or of your godly mother; it is better to walk worthy of your Lord, and there is nothing that pleases Christ more than seeing his people in their daily life maintaining a standard worthy of him.

A man in Chicago heard a rescue mission worker make an earnest address, urging his hearers to become Christians. The man, who had been a detective in former years, made up his mind that he would shadow the speaker for twenty-four hours in order that he might decide whether or not he was really what he claimed to be. On the following night he returned to the mission and said, "I am now ready to become a Christian. I heard our brother make his earnest plea last night, and I determined to watch him for twenty-four hours. I believe he is sincere, and I want you to pray for me."

How many of us could stand the test of the detective's shadowing? Would he find us going to places and doing things unworthy of the Lord Jesus Christ? If so, you may be certain that he would not become a Christian upon our testimony.

To walk worthy of Christ is the highest standard ever set before man, and the motive to please him in all things will make the Christian consecrated and self-sacrificing.

III. Fruitfulness. "Fruitful in every good work." A life that is full of the knowledge of Christ is certain to be fruitful. "Fruitful in every good work" means much fruit rather than great fruit. The world is fed, not by the rare specimens which we see at the fair, but by the little grapes and the little grains of wheat and corn. "Herein is my Father glorified that ye bear much fruit." We may be too ambitious to bear big fruit.

IV. Growth. "Increase in the knowledge of God." "In" should be rendered "with," and then we have the true meaning, growing by means of the knowledge of God. It is the knowledge of God that makes us grow. Christians are dwarfs because they know so little of God.

To think God's thoughts is to grow intellectually, and to know and love God's will is to grow spiritually.

V. Power. "Strengthened with all might according to his glorious power, unto all patience." The power is not inherent. It comes from God, and the measure of it is not our ability, but his ability. In our weakness we may have the strength of his might, and the need of it is for patience. We are apt to think that we need power only for work, but there may be more need of power to endure.

VI. Gratitude. "Giving thanks to the Father which hath made us meet to be partakers of the inheritance of the saints in light." We thank God not simply for the inheritance which is incorruptible, undefiled and that fadeth not away, but for the fitness to enjoy it.

Going to heaven unfit for the place would be a great calamity. Christ is preparing a place for us while the Holy Spirit through Christ is preparing us for the place. Thanks be to God for heaven. Thanks be to God still more for the preparation of heart which makes heaven everywhere.

VII. Deliverance. "Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son." Death to a Christian is a translation, but we have not to wait until we die to be translated from one kingdom to another. We leave the prince of the power of the air for the kingdom of his dear Son. The chains of darkness which bind us have been broken, and we walk in the light.

The immigrant comes from Russia to America and becomes a citizen by renouncing the Czar of Russia, and acknowledging his allegiance to the institutions of this country. So we renounce the rule of the world, the flesh and the devil, while we acknowledge the allegiance of Christ. The Lamb who died to redeem us is the king who lives to rule us. If the young Christian will let Christ reign in him, he will always deliver him.—*Rev. A. C. Dixon, D. D.*

HIGH TREASON AGAINST HEAVEN'S KING.

REV. R. A. TORREY, D. D.

Text: "He that is not with me is against me." Matt. 12: 30.

Every one who is here in this building to-

night must either accept Christ or reject him. Not to accept him is to reject him. He offers himself to us as our Saviour. He has a right to rule our lives, and we must either accept him as such or reject him. Not to accept him is to reject him. A great many people say, "Oh, I don't reject him, but I don't accept." What nonsense!

Suppose some young man here should offer himself in marriage to some young woman and she don't want to accept him; she doesn't love him, but she doesn't want to hurt his feelings, so she says, "I can't accept you, but I want you to understand that I don't reject you." What nonsense!

Again, we must either take our stand with Jesus or against him. He himself says so. "He who is not with me is against me."

You must take your stand tonight either with Paul, the courageous disciple; with John, the beloved disciple; with Peter, the warm-hearted disciple, and all the noble army of disciples and martyrs and saints throughout the centuries who have been for Christ, or else you must take your stand with Judas Iscariot, Pontius Pilate, Herod, Ananias and Caiaphas and all the awful company of wicked men and women who throughout all the centuries have been against the Son of God. Where will you take your stand tonight, for Christ or against Christ?

Every man or woman of us here tonight will pass out of the door either for Christ or against him. What, then, will you do with Jesus? Will you accept him or reject him? Will you confess him or deny him? Will you let him into your heart or will you shut him out of your heart? Will you take your stand with him or will you take your stand against him?

Now I want to call your attention to another thought. First of all, Jesus is your divinely appointed and divinely annointed King. The name of Jesus means Lord, and Christ means king. Jesus Christ is your divinely appointed and divinely anointed King. They have a way over in England of speaking of King Edward as their divinely appointed king, and I believe it is so in a sense, in a measure, but in how much higher a sense is Jesus Christ your divinely appointed King?

If you reject Jesus Christ, you reject your divinely appointed King. If you deny Jesus Christ, you deny your divinely appointed King. If you shut Jesus Christ out of your heart you shut your divinely appointed King out of your heart. If you take your stand against Jesus Christ, you take your stand against your divinely appointed King. In other words, you are guilty of treason against heaven's King. Now, as you all know, high treason is the highest crime in the calendar, the punishment for which is death.

During the Boer war in South Africa, some of the subjects of Queen Victoria took up arms against their queen and country. They were caught and tried for treason. Some of them were most exemplary men. I happen to know one of them—or that is, I knew his family very well—a man who, I was told, was one of the finest men in South Africa. He was of a noble, beautiful character; but when he was brought up for trial the question wasn't asked about his character. Nobody questioned the beauty of his character. The whole question was, Had he taken up arms against his queen and country? It was proved that he had, and he was taken out and shot. That is law.

We live, I suppose, in the most conceited period of the world's history. For example, there are a great many people who don't like to believe there is such a thing as sickness, pain, or sin, and so they try to get rid of this fact by becoming a Christian Scientist, and denying sickness, pain, and sin. They say, "There is no such thing; it is simply mortal thought."

A man in Syracuse, who is rather a quaint character and a great worker, went down to speak to a man of this faith, in the mission, and he said to him: "Are you a Christian?" The man said, "I don't suppose you would call me a Christian; I am a Christian Scientist." "Tell me what you mean by that." He said: "What we believe is this: There is no such thing as sickness; there is no such thing as pain; it is simply mortal thought. If you think you are sick, and deny sickness, you are well. If you think sin is sin, and deny sin, it doesn't exist, and the way to overcome sickness, pain and sin is to deny it. There is no such thing as sickness and pain."

While this Christian Scientist was making this explanation, my friend was feeling around the lapel of his coat, for a pin that he carried, and finally got it, and just about the time the man finished his explanation he plunged that pin into him. "Oh, what did you do that for?" the man cried. "I thought you said there was no such thing as pain and I wanted to find out." (Laughter.)

It was rather a homely argument, but it was a pointed one. Now you smile at that, you laugh at that, but you are just as silly. You don't like to believe that there is any hell, so that when anyone speaks to you of a future penalty, you say, "I don't believe there is any hell; God is too good to condemn us." You cannot do away with that so easy. Quit your sin and you will escape it.

Some don't like to believe, for one reason or another, that Jesus Christ is the Son of God, so they merely fold their arms and look wise and say, "Yes, but you know we don't believe in the divinity of Christ; we don't believe that he is God in any unique sense." But that doesn't make him any the less divine.

Men and women, if you do your duty by wife and children, father and mother, friends and neighbors, but reject Jesus Christ, your right treatment of men will never cover the infamy of your treatment of Jesus Christ. Two kinds of voices are speaking, the higher voice and the lower voice; the heavenly voices and the infernal voices. The higher voices are speaking. The voice of conscience speaks.

There you sit and there stands Jesus all unseen, but none the less, there he stands in all the beauty of his perfect manhood, in all the glory of the incarnate deity; there he stands in all the wondrousness of his atoning love.

And there you sit. What will you do with

him? There are two kinds of voices in your hearts tonight. The higher voice is speaking to many of you. The higher voice is whispering, "Yes, he is the Son of God. Yes, he is your Saviour. Stand up and confess him." But the voice of cowardice says, "What will others say? Reject him tonight. Take your stand against him. Shut him out of your hearts."

Various voices are speaking to hundreds of you. "Yes, doubtless he is the Son of God. Doubtless he has died for you. Think what effect, however, it will have on your business. Think what it will cost you to follow in his faith, to have faith in him. Take your stand against him."

The voice of love or pleasure speaks, "Oh, yes; he is the Son of God. He is your king. He died to save you, but if you accept him what of the dance, what of the theater, what of the cards, and of those amusements you are so fond of? You may have to give them up. Reject him. Deny him. Take your stand against him. Shut him out of your heart."

The voice of lust, low, vile, beastly lust, is speaking in the hearts of hundreds of men, saying, "Yes, yes, he is the Son of God. Yes, he is your rightful King. Yes, he died to save you, but if you accept him you will have to give up your sin. Reject him, deny him, shut him out of your heart. Take your stand against him."

Everything that is base, everything that is contemptible, everything that is vile, everything that is devilish in your heart cries out tonight: "Reject him, deny him. Take your stand against him. Shut him out of your heart."

But thank God, there are higher voices speaking to many of you. The voice speaking now is the voice of conscience, and it says to you: "He is the Son of God; accept him, confess him, throw your heart open to him, take your stand with him." The voice of reason speaking to you says, "Yes, he is proven logically to be the Son of God; accept him, confess him, let him into your heart, take your stand with him." The voice of gratitude speaks to you and says: "Look at him as he stands there with his thorn crowned brow; look at him as he stands there with that back all bruised and torn by the cross. Look where the nails have bruised his hands, and think of what he has done for you, and remember how he was wounded for your transgressions. Accept him, confess him, throw your heart wide open to him and let him in. Take your stand with him."

Men and women, which voice will you listen to, the lower voice or the higher, the voice from hell or the voice from heaven? God help you to decide right tonight.—*Rev. R. A. Torrey, D. D.*

HEART ESTABLISHMENT.

REV. J. W. BURN.

Text: "It is a good thing that the heart be established with grace." Heb. 13: 9.

I. The necessity of heart establishment.

1. The mind needs establishment. Never was it exposed to such disturbances. Even in the haven of the Church winds of doctrine are blowing, heresies are rife, and theological opinion is in a state of constant flux. But this is nothing to the fierce tempest outside, which keeps "modern thought" in perpetual motion. The intensity and range of this intellectual storm may be exaggerated, and a passing breeze may be magnified into a tornado; but no one will dispute its existence, and the consequent danger of making shipwreck of faith and of a good conscience.

2. The emotions need establishment. We are disturbed by fear. And what grounds there are apparently for anxiety in the uncertainty of all human affairs! That dark future—shall I live to see it? If so, what will it bring? Sorrow or joy? My business—will the depression now resting upon it be removed, or will it become heavier till all hope is crushed? My family—will they grow up a generation to call their father God blessed, or will they bring down his grey hairs with sorrow to the grave? My soul—will it draw back to perdition, or maintain its confidence steadfast unto the end?

3. The soul needs establishment. Sin has deprived it of the source of its strength. Once, rooted and fixed in God, it could defy all the forces of evil by which it might be assailed. Now it is exposed, defenseless and alone, to every temptation. And let those moral wrecks with which society is strewn, and who once gave promise of every excellence, show the necessity of a firm foundation for the soul.

II. For this much-needed establishment provision has been made.

1. For the establishment of the mind God provides a gracious revelation. I am possessed of three great convictions: that there is a God above me, a soul within me, an eternity before me. But I want something more than an innate conviction of these truths, however strongly they may be supported by subsequent reflection. I want them confirmed on the highest authority. Not that anything serious contradicts them. But they are in a state of equilibrium, and no balance, however adroitly poised, can be at rest. There is much to be said for them, but also something to be urged against them. Here the Bible comes to my assistance, and strengthens my convictions. It tells me who God is, who I am, and what my destiny will be, in a manner which commends itself to my intelligence, and believing in God's gracious revelation, my mind receives its establishment and is at rest.

2. For the establishment of my emotions God assures me of his gracious providence. As for my present difficulties, he tells me that his grace is sufficient for me. As for the dark and uncertain future, he informs me it is so only to me, not to him, and that he has gone before me making crooked places straight and rough places plain. As for my fears, he certifies that they are groundless. He who decorates the lily and feeds the fowls will much more care for me, who am better than perishing grass or than many sparrows. All things are mine, and shall work together for my good.

"Neither death nor life (Rom. 8: 38, 39) shall separate me from" his love. When I lean on this I am encouraged to trust in God's gracious providence, and my heart is established, and is at rest.

3. For the establishment of my soul God has provided a gracious redemption (Rom. 3: 24-26; 5: 1-5), and by faith in this my heart is established and is at rest. Directly a tree is planted, a foundation laid, or a ship anchored to the shore, it is established. And the moment my heart rests on God's revelation, his providence, his redemption, it is at rest.

III. The blessedness of this establishment. It is "a good thing." Between those who enjoy it and those who enjoy it not there is all the difference between a ship exposed to the tempest and one safely anchored in the harbor—between a house built on a rock and one reared on sand. The whole measure of the distance between blessedness and misery is that which stretches between doubt and faith, fear and confidence, sin and holiness. No man has ever found the blessedness of the establishment he needs and without which life is hardly worth living, save in one way; but millions have found it "a good thing that the heart be established with grace."—*Rev. J. W. Burn.*

The Hot Spot in the Sermon

WM. MCMULLEN.

The thoughtful, scholarly preacher of today is apt to emphasize unduly the intellectual factor in his pulpit work.

Now there is room in a sermon for all the brains a man possesses,—and more; and there is no excuse for thoughtless or unintelligent preaching. It is not what a preacher knows that hurts him, but what he doesn't know. Yet books and midnight oil will never make a preacher. The most effective college is the circuit or parish, and the most valuable lessons are to be learned at the firesides of the people. Here the preacher must learn his greatest lesson—How to preach.

Homiletic rules may be strictly observed, your thoughts clearly expressed and logically arranged, but the sermon needs a human touch to make it effective.

It is useless to ask, "Ought this sermon to do the people good?" the better question is, "Does it do them good?"

The sermon must grip the people. There should be a *hot spot* in every sermon, some part of it that will warm the heart, some illustration, anecdote, or truth, that has stirred the soul of the preacher, and that will stir the souls of his hearers.

Our religion is too passionless. The great deeps of feeling are but seldom stirred, and yet our religion appeals, or should appeal, to the holiest, loftiest, warmest, feelings of our race.

We are not pleading for gush and pathos, for cheap claptrap and meaningless tears, but simply for a human touch in the divine message.

Men are not made of ice. They are not all brain. They hate, they love, they laugh, they cry. They are simply men, and the appeal must be to men, and not to bodiless brains.

Somewhere, in your sermon, the red blood must run, the pulse must beat, the life energy be manifest, and men will understand and appreciate.

Try it, my brother. Leave out a little of the logic, a little of the history, a little of the philosophy, a little of something else, and run in a little white-hot theology, something that shall stir men's blood, and quicken their pulse, and make them feel that Calvary is in sight, and that Jesus, the thorn-crowned, is a living reality. Somewhere, under the silks or cotton, under the broadcloths or the cheap tweeds, beat human hearts. Aim at them; and into every sermon put something that will make some heart feel strangely warm.

REVIVAL SERMONS AND OUTLINES.

I want every reader of Current Anecdotes to have a copy of One Hundred Revival Sermons and Outlines. If you will sign the blank on page 3, and after receiving the book you read three of 100 sermons, and do not feel stirred to tackle the revival or special services in your church, simply drop me a line and say send postage so that I may return One Hundred Revival Sermons, and I'll pay the postage out of my own pocket. This book is well worth $2.50 the price at which it is listed, but I am going to give you an opportunity to get it at $2.00. The first edition was sold in four months; second edition now ready. Some have said that one of the sermons was worth the price of the book. Sent on approval. See page xxiii.

F. M. BARTON, Publisher, Cleveland, O.

LITERATURE FOR A REVIVAL.

G. Campbell Morgan's sermon "Lessons from the Welch Revival" is probably the most effective printed matter in arousing interest for a revival. Since we published it last March our presses have turned off over 160,000. We expect it to reach the million mark in a year.

The leading religious publisher in the U. S. publishes it at cost, but his edition costs him 60c per 100.

We have editions on two kinds of paper, one that we can furnish for 30c per 100 postpaid, and a lighter paper, which saves postage, enabling us to furnish 500 for $1.00, postpaid.

Will you join the noble company of those who are endeavoring to sow this booklet broadcast over this land in the next three months?

F. M. BARTON, Publisher, Cleveland, O.

SAVING THE HELPLESS.

Four men were crossing a river when the boat was capsized and all were thrown into the water. A rescue party put off from the shore. A man who was standing on the bank became very much excited and shouted: "Save that red-headed man! Save that red-headed man!" When the rescue of all was completed, the man on the bank was asked the reason of his special interest in the red-headed man. He replied: "He owes me one dollar and a half." The creed of the church has been, "Save those who will pay us for saving them." It is right to work and pray for the salvation of the Anglo-Saxon, but we need to remember that it is our duty to save as well the black man and the man with the pigtail.—*Rev. H. G. C. Hallack, China.*

Letters from a God-made Minister to his Nephew

[We have recently come into possession of a number of letters, some of which we will publish each month, from the Rev. William Prentice, D. D., who after a long and fruitful ministry, is spending his declining years in California. His nephew, recently graduated from the seminary, has accepted a call to a prominent church in Belleview, and was at work in the new field when he wrote his uncle.—Ed.]

Los Angeles, Feb. 26, 1906.

My Dear Nephew:—So you would like to know what I think of the discussion over Prof. Merrill's orthodoxy? Well, I have just laid down this week's "Advocate." It is what I should call a *warm* number. I'm very glad that you have kept out of the controversy. I hope you'll stay out. Heresy hunting preachers are a good deal like men who've held county offices—they aren't much good for anything else. As to the merits in this case I am frank to say that I don't know that there are any. If the Professor said what the "Advocate" says he said, at the very best he was unwise. But he says he didn't say it. There you have it! And all the while the "Advocate's" pages fairly bristle with invective and reek with sarcasm. Moreover, the secular press has printed a garbled account of the affair and made much capital of it. As I see it, the chief beneficiary of the discussion is the Devil himself.

As you know, I've always been rated as a conservative, and I am.

I may be a bit of an old fogy for I haven't seen fit to change my views concerning the Mosaic authorship of the Pentateuch, but I know some godly men who have.

If my own boy had lived I should like to have seen him in the ministry, and all I could have wished for him as a preacher I wish for you. I want you to be a preacher of worth, a winner of souls, a man who can be depended upon to do faithful work in season and out of season. Still, I don't mean by this that I would have you give other than a fair hearing to the men who have dedicated their lives to the critical study of the Bible, or that I would have you run amuck every time a critical scholar's name is mentioned. I think you should get an accurate understanding of the critical method and results early in your career, and keep in touch with them right along. Then I advise you to tie up to the men and books who strengthen your faith in God and His Christ.

Every preacher is confronted, sooner or later, by the danger of becoming sidetracked by some theory or prejudice or vagary.

I remember hearing Joseph Parker say once that, whenever a preacher announced a new and sparkling theory, he knew the first nail in his coffin had been driven and clinched. And this same great man has observed that a preacher may have much to say about Christ in his sermon, and yet be a stranger to His spirit of love and equity. Here is the Scylla and Charybdis of the minister's career. To be large minded and just without inclining to a loose liberalism and vagaries; to be loyal to the truth without being hidebound and bigoted. This were a task well worth one's prayerful effort. "A little learning" has proved a dangerous thing to some preachers. I have known a few who got just enough of some theory or vagary to make them mellow.

Some men like to be a bit startling in their utterances anyway. I recall a youngster who once delivered himself of what he must have felt to be his *chef-d'oeuvre*. It was at a big district convention and in the course of his address he suddenly straightened up, threw out his chest, waved his arms and cried: "Brethren, there were no reptiles in the Potsdam period; for the sake of emphasis, I repeat it, *There were no reptiles in the Potsdam period.*" At this an old, fun-loving minister sitting well up in the front shouted, "Amen!" The man who takes much of that sort of stuff into his pulpit needn't expect to be known as a "pastor-evangelist."

I've known a large company of preachers in my day but I don't recall a single one who got sidetracked, whose career as a soul-winner wasn't cut short off; and when a preacher is shorn of his power to save souls, his case is sadder than Samson's.

Get all the help you can, Will, to increase your efficiency as a preacher, but never at the expense of your faith or Christian manhood. As for your attitude toward the radical critics, let it be rational, watchful and manly.

Affectionately your uncle,
William Prentice.

ADVANCE ORDER BLANK.

F. M. BARTON, Publisher, Caxton Bldg., Cleveland, O.

Please send me, when published, "Letters of a God-made Minister to His Nephew," by Edgar D. Jones, for which I agree to pay 75 cents on receipt of same, postpaid, the regular price of the book being $1.00.

Name ..... Address .....

Denomination .....

P. S.—Some of these letters have appeared in "The Expositor" and the whole makes a book of especial value to the young minister especially.

AMERICAN REVISED INTERLEAVED BIBLE.

In response to a demand for an interleaved Bible for the study table, we had prepared Nelson's Bourgeois American Revised Bible interleaved between every leaf. It is leather lined, silk sewn, divinity circuit, red under gold, and is the book Nelson sells for $9.00. During October we will send this Bible to you and you can pay $7.50 on receipt of same, or $2.00 cash and $2.00 per month for three months. Or you can return it if not satisfactory.

Sincerely,
F. M. BARTON, Caxton Bldg., Cleveland, O.

50,000 LITTLE BIBLES DISTRIBUTED.

A pastor recently bought one hundred copies of the Little Bible, and after preaching a sermon on Bible reading gave out The Little Bibles to each one present, stating that in them was a digest of the Bible, and that the excuse of not knowing where to begin or not having time to read the whole Bible, could not be offered.

If you cannot afford to do this place a hundred or more on a table at the door, and announce that they cost you 1c each. The price with tag-board covers is $1.10 per 100 and for this purpose I'll furnish them at $1.00 per 100, postpaid.

F. M. BARTON, Caxton Bldg., Cleveland, O.

Quotable Poetry

WHAT TO TALK.

Talk Happiness; the world is sad enough
Without your woes. No path is wholly rough;
Look for the places that are smooth and clear,
And speak of those, to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain.

Talk Faith; the world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God or man or self,
Say so; if not, push back upon the shelf
Of silence, all your thoughts, till faith shall come.
No one will grieve because your lips are dumb.

Talk Health; the dreary never changing tale
Of fatal maladies is worn and stale.
You can not charm, nor interest, nor please,
By harping on that minor chord—disease.
Say you are well, or all is well with you,
And God shall hear your words and make them true.

ARE YOU YOU?

(From "Impertinent Poems," by Edmund Vance Cook.)

Are you a trailer, or are you a trólley?
Are you tagged to a leader through wisdom or folly?
Are you Somebody Else, or You?
Do you vote by the symbol and swallow it "straight?"
Do you pray by the book, do you pay by the rate?
Do you tie your cravat by the calendar's date??
Do you follow a cue?

Are you a writer, or that which is worded?
Are you a shepherd, or one of the herded?
Which are you—a What or a Who?
It sounds well to call yourself "one of the flock,"
But a sheep is a sheep after all. At the block
You're nothing but mutton—or possibly "stock."
Would you favor a stew?

Are you a being and boss of your soul?
Or are you a mummy to carry a scroll?
Are you Somebody Else, or You?
When you finally pass to the heavenly wicket,
Where Peter the Scrutinous stands on his picket,
Are you going to give him a blank or a ticket?
Do you think it will do?

God draws a cloud over each gleaming morn,
Would we ask why?
It is because all noblest things are born
In agony.

Only upon some cross of pain or woe
God's Son may lie;
Each soul redeemed from self and sin must know
It's Calvary.

—*Frances Power Cobbe.*

All are architects of fate,
Working on these walls of time,
Some with massive deeds, and great,
Some with ornaments of rhyme.
Nothing useless is, or low;
Each thing in its place is best,
And what seems but idle show,
Strengthens and supports the rest.

—*H. W. Longfellow.*

THE STIRRUP CUP.

My short and happy day is done,
The long and dreary night comes on,
And at my door the pale horse stands
To carry me to unknown lands.

His whinny shrill, his pawing hoof,
Sounds dreadful as a gathering storm;
And I must leave this sheltering roof
And joys of life so soft and warm.

Tender and warm the joys of life—
Good friends, the faithful and the true;
My rosy children and my wife,
So sweet to kiss, so fair to view—

So sweet to kiss, so fair to view:
The night comes down, the lights burn blue;
And at my door the pale horse stands
To bear me forth to unknown lands.

—*John Hay.*

STRAY SHOTS.

Money is power in storage.—*Rev. J. H. Denison.*

We cannot serve God and mammon, but we can serve God with mammon.—*Charles E. Jefferson, D. D.*

The missionary enterprise is not the church's afterthought; it is Christ's forethought.—*Rev. Henry Van Dyke, D. D.*

"Every Christian should label his pocketbook with the words of the Lord's lease, 'Occupy till I come.'"

Giving cannot be left to impulse any more than breathing or praying can be left to impulse.—*Ross C. Houghton.*

Is it not the grandest testimony to the magnificence of human nature that God has made us co-workers—not in the primary work of creation, but in the far grander work of redeeming the world?—*R. S. Storrs.*

There is money enough in the hands of church-members to sow every acre of the earth with the seed of truth.—*Josiah Strong, D. D.*

The average gift of each church-member to foreign missions is about forty cents a year, or one-ninth of a cent a day. Is this the price we place on the redemption of the world?—*George S. Eddy.*

Prayer Meeting Topics

By Augustus Nash.

THE RICH YOUNG RULER.

Mark 10: 17-31.

1 Who came seeking light from Jesus? Mark 10:17.
2 Under what circumstances did their conversation take place? Mark 10: 17.
3 What question did the young ruler propound to Jesus? Mark 10: 17.
4 What was the first thing Jesus said to him? Mark 10: 18.
5 Why did Jesus answer him in this way?
6 Why did Jesus point him to the commandments? Mark 10: 19.
7 Was the young ruler honest in believing he had always kept the commandments? Mark 10: 20.
8 What made Jesus love him? Mark 10: 21.
9 How many flaws could Jesus pick in his character? Mark 10: 21.
10 What did Jesus advise him to do? Mark 10: 21.
11 What promise did he make to him? Mark 10: 21.
12 What service in life did he hold before him? Mark 10: 21.
13 What effect did this have upon the young man? Mark 10: 22.
14 What did he decide to do? Mark 10: 22.
15 What lessons did Jesus draw from his life for the benefit of his disciples? Mark 10: 23-25.
16 Where did he say men could find help? Mark 10: 26, 27.
17 What subject did this suggest to Peter's mind? Mark 10: 28.
18 How did Jesus encourage him? Mark 10: 29-31.

BLIND BARTIMEUS.

Mark 10: 46-52.

1 Where was Jesus at this time? Mark 10: 46.
2 Who was with him? Mark 10: 46.
3 Why were such great crowds accompanying him? Mark 10: 46.
4 What made the lot of Bartimeus so hard? Mark 10: 46.
5 How did he learn of the presence of Jesus? Mark 10: 47.
6 Why did he call upon Jesus as the Son of David? Mark 10: 47; Matt. 22: 42.
7 How did he come to believe that Jesus was the Messiah? Mark 10: 47.
8 What appeal did he make to Jesus? Mark 10: 47.
9 Why did the crowd try to silence him? Mark 10: 48.
10 Why did their efforts have no effect upon Bartimeus? Mark 10: 48.
11 What impression did he make upon Jesus? Mark 10: 49.
12 Why did the crowd tell him to cheer up?
13 How did he show his earnest spirit? Mark 10: 50.
14 Why was Jesus so particular to ask him what he wanted? Mark 10: 51.
15 Why did Jesus tell him his faith had made him whole? Mark 10: 52.
16 What did Jesus recommend him to do? Mark 10: 52.
17 What did Bartimeus himself want to do? Mark 10: 52.
18 What do you think of Bartimeus as a man?

ZACCHEUS THE PUBLICAN.

Luke 19: 1-10.

1 Where was Jesus at this time? Luke 19: 1.
2 What was Zaccheus' business? Luke 19: 2.
3 How had he succeeded? Luke 19: 2.
4 What kind of man does this show he was?
5 Why was he so anxious to see Jesus? Luke 19: 3.
6 What difficulties did he encounter? Luke 19: 3.
7 How did he manage to overcome them? Luke 19: 4.
8 Would he do this from mere curiosity? Luke 19: 4.
9 How did Jesus happen to speak to him? Luke 19: 5.
10 Why did he want to go home with Zaccheus? Luke 19: 5.
11 Why did he want him to hurry up? Luke 19: 5.
12 Why was Zaccheus so willing to entertain Jesus? Luke 19: 6.
13 What did the crowd think of Jesus? Luke 19: 7.
14 What was their objection to Zaccheus? Luke 19: 7.
15 Why was it wrong to be entertained by such a man? Luke 19: 7.
16 What did Zaccheus tell Jesus he had determined to do? Luke 19: 8.
17 Was this before or after Jesus' visit? Luke 19: 8, 9.
18 Do you think Zaccheus had really been dishonest? Luke 19: 8.
19 Which of the two things would be hardest to do? Luke 19: 8.
20 How did Jesus know salvation had come to his house? Luke 19: 9.
21 What was the salvation he had received? Luke 19: 9.
22 What was the mission of Jesus? Luke 19: 10.
23 Think how this was illustrated in the case of Zaccheus.

THE TRIUMPHAL ENTRY INTO JERUSALEM.

Luke 19: 29-44.

1 Where did Jesus tarry before entering the city? Luke 19: 29.
2 Why did Jesus think so much of Bethany? John 11: 1.
3 What preparations did Jesus make for entering Jerusalem? Luke 19: 29, 30.
4 How were the two disciples to avoid trouble? Luke 19: 31.
5 How did things work out for them? Luke 19: 32, 34.
6 What use did Jesus make of the colt? Luke 19: 35, 36.
7 What was the meaning of all these arrangements? Matt. 21: 4, 5.
8 What was the effect upon his disciples as the procession drew near to the city? Luke 19: 37.
9 What must have been the feelings of Jesus as he witnessed these things?
10 What were some of the things the people shouted after Jesus? Luke 19: 37, 38.
11 Why did these things displease the Pharisees? Luke 19: 39.
12 Why did they expect Jesus would rebuke his disciples? Luke 19: 39.
13 What did Jesus mean by the "stones crying out"? Luke 19: 40.
14 What effect did the sight of Jerusalem have upon him? Luke 19: 41.
15 What made him weep over the city? Luke 19: 41, 42.
16 What did he predict would come upon Jerusalem? Luke 19: 43, 44.
17 What was the meaning of Jesus' triumphal entry into Jerusalem?

THE BEAUTY OF THE SPIRIT.

Prayer-meeting Thoughts, from Geo. Matheson's "Voices of the Spirit."

"The pattern of all that he had by the Spirit, of the courts of the house of the Lord."—1 Chron. 28: 12.

What! could the Spirit condescend to such a gift as that? Could it stoop so low as to inspire a man with the imagination of an architect? Why not? Is not the Spirit of God the spirit of beauty? Was it not the inspirer of beauty before it became the inspirer of goodness? Did not the heavens declare its glory and the firmament show forth its handiwork ere ever it had breathed into man the breath of its Divine life? Why was there chaos before the Spirit moved if beauty be not a gift of the Spirit? Why, when the Spirit moved, did God say, "Let there be light," if the vision of material glory be alien to the life divine? Say not that matter is vile, say not that beauty is sensuous, say not that the forms of earth are the antithesis of the kingdom of God. There is a room within thy heart which God has dedicated to the beautiful; thou callest it the imagination. Let the Spirit furnish that room. Let it say to this inner chamber, "Let there be light," "Let there be a firmament," let there be herb and plant and tree. Let it hang upon the walls the brightest and fairest forms —forms too bright and fair ever to be seen below. So shalt thou know that thy imagination had its birth in heaven, that the fountain of the stream of beauty has its home above.

THE PROSPERITY OF THE SPIRIT.

"And the Spirit of God came upon Azariah the son of Obed: and he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The Lord is with you, while ye be with Him."—2 Chron. 15: 1-2.

I thought inspiration was the revelation of something new. I thought it should tell us something nobody knew before. Why then send the Spirit to a man to utter such a truism as this, "The Lord is with you, while ye be with Him?" It is because these words are only a truism to him who has received the Spirit. He who has not received the Spirit would deem them the wildest paradox. He would look at the men of God, and say, "Where is to them the promise of His coming?" He would say to the Son of man, "Come down from the cross and we will believe in Thee." He would ask if the favor of God was consistent with being mocked, and scourged, and crucified, with being despised and rejected of men, with having not where to lay the weary head. We know that it is consistent, but why? Because we have the fruits of the Spirit. We have learned by Christian experience that the valley may be exalted, that the crooked may be made straight, and the rough places plain. We have learned by Christian experience that there is a peace which passeth understanding, which the world cannot give and never can take away. But that knowledge is itself a gift of the Spirit. Is it not written, "The secret of the Lord is with them that fear Him?" To all outside it is a secret. A song in the night, a stream in the desert, a light in the valley, a rainbow in the flood—these are not the truisms of the natural mind. Inspiration alone can reveal the prosperity of the soul; the Spirit alone can tell us that God is with us while we are with Him.

THE SUSTENANCE OF THE SPIRIT.

"Thou gavest also Thy good Spirit to instruct them, and withheldest not Thy manna from their mouth, and gavest them water for their thirst."—Neh. 9: 20.

God is said to have sustained Israel by the Spirit first and by the manna afterwards. We should have looked for the reverse order. We should have thought that the care of the Heavenly Father would have begun by strengthening the gates and then proceeded to strengthen the citadel. But the Heavenly Father knows better what is in man. He knows that no amount of manna will permanently quell hunger as long as there is a hunger of the spirit. It is in vain to provide a couch of down if there is an unrest within the heart. It is in vain to supply strains of music if there is a discord in the soul. It is in vain to spread the banquet if there is a burden on the spirit. But if the heart be already rested it will find peace everywhere, if the soul be already tuned it will find music everywhere, if the spirit be already fed, it will find a banquet everywhere. Israel's own glory was not her manna but her mind; it was her mind that sustained her in the poverty of her manna. Not without cause does the prophet thank God for this, that His first boon to Israel was the gift of the good Spirit.

THE CHASTISEMENT OF THE SPIRIT.

"Yet many years didst Thou forbear them, and testifiedst against them by Thy Spirit."—Neh. 9: 30.

Is there not something strangely incongruous here? God's Spirit is said at one and the same time both to bear with man and to testify against him. How can these two attitudes be reconciled? Can the Spirit bear with me at the very moment when it is uttering an adverse testimony? Yes it can; its adverse testimony may be itself the proof of its forbearance. There is a chastisement which proves that I am carried in the bosom of the Father; it is the pain of conscience. I am often distressed by the adverse testimony of my conscience; it seems to say that I have been cast out from the presence of the Lord. In truth what it says is the contrary; it tells me that I am getting nearer to the heart of the Father. When I was far away I was unconscious of my distance, but now as I draw near, the distance seems illimitable. Before the Spirit came I had perfect peace—the peace of the stagnant lake, the peace of the Dead Sea. But now that the Spirit has come, the lake has become a waving ocean and the Dead Sea is ruffled with storms. It is the increase of life that has brought the waves; it is the breath of the Spirit that has stirred the face of the waters. It is the dawn of day that has revealed my darkness; it is the sight of the Delectable Mountains that makes the mountains of earth seem small; it is the vision of the Son of man that has caused me to abhor the shadow of myself.

TO MY ENERGETIC PREACHER FRIENDS.

I am now in position to assist you in increasing the efficiency of your Sunday-school, which should be furnishing at least 50 per cent of your church members. But unless the teachers are interested in their work the Sunday-school can hardly do its part in building up the church. Count on your fingers the number of energetic teachers in your Sunday-school. What are you doing to encourage them in their work? You know as well as I do that the ordinary teacher's quarterly or monthly is pretty dry reading, little or nothing in them to inspire or interest the teacher. You may think that the Sunday-school will take care of itself. The preacher general who marches his church army into the enemy's country without the reserve force of the Sunday-school behind it, and without seeing that the enemy does not flank him and capture his reserves, goes into the battle half prepared.

I told you about my monthly religious magazine, "THE CHRISTIAN," when I started that, and a great many of you sent me your subscription and some for your friends.

I have now purchased "THE WORLD EVANGEL," the most practical Sunday-school magazine published, and will incorporate "THE CHRISTIAN" (with most of its interesting features) with "THE EVANGEL." The new magazine will create a love and interest in the work of the Sunday-school teacher, we believe, as nothing else will. Judged by size and style and editorial expense the new magazine should be $1 a year, but I am asking you to subscribe for every teacher in your school, thus enabling me to keep the price at 50 cents.

1. AND HERE ARE THE INDUCEMENTS I OFFER YOU TO SECURE THESE SUBSCRIPTIONS. SEND ME TEN SUBSCRIPTIONS OF YOUR SUNDAY-SCHOOL TEACHERS AND $3.00 CASH AND I WILL SEND YOU YOUR YEAR'S SUBSCRIPTION FREE.

2. SEND ME FIVE SUBSCRIPTIONS AND $1.50 CASH AND I WILL SEND YOU "THE WORLD EVANGEL AND CHRISTIAN" SIX MONTHS FREE.

GUARANTEE.—If after your teachers have taken "The World Evangel and Christian" three months, and they are not satisfied with it, and you are not satisfied with the interest it creates in your Sunday-school, have them send the copies back and I will refund your money.

Send me the name and address of each one to whom the magazine should be sent,—while I make club prices, I willingly pay the extra expense of mailing singly in order that the magazine may go into the home, where it will be read and studied and not left lying around the Sunday-school room.

Further. If the teachers follow out the suggestions we will offer in the October issue it will result in an increased attendance in your Sunday-school.

If you cannot afford to or the superintendent of the school cannot afford this expense, the teachers will welcome the opportunity to secure for thirty cents what would cost them 50 cents, and the trouble of ordering the magazine.

Note offer above, ten yearly subscriptions to separate addresses for $3.00, more for your money than you ever got before.

Sincerely,

F. M. BARTON.

P. S.—This offer may be withdrawn any time.

FOR A GIFT.

Do you want to make a present to some one that will be used every day? It is a first-class fountain

pen; list price, $3.50. Send us $3.00 and we will send the pen to you and The Expositor and Current Anecdotes for one year. See page 30.

Pastoral Problems

PASTORAL EVANGELISM.

By Rachel K. McDowell.

The General Assembly's Committee on Evangelistic Work, of the Presbyterian Church, the corresponding secretary of which is Rev. Dr. J. Wilbur Chapman, with headquarters at Winona Lake, Ind., has undertaken a new line of work, or at least the further development of an old line—which will probably interest Christian workers everywhere. This is the holding of periodical conferences on pastoral evangelism in different parts of the country. Rev. Dr. Joseph J. Calhoun, until recently the pastor of the Homewood Avenue Presbyterian Church, Pittsburgh, Pa., has been chosen Field-Secretary, and his resignation from the church he so dearly loved and which he has built up to be one of the strongest and largest in that part of the country, will take place next month.

The purpose of these conferences which Dr. Calhoun will conduct is to promote pastoral evangelism in the churches, the laying of the subject before synods, presbyteries and in individual pulpits, with a view to promoting the revival spirit. Dr. Chapman believes thoroughly that many a pastor has ability along evangelistic lines, which if he only used, would abound to the glory of God, and make the services of a professional evangelist unnecessary. Dr. Calhoun will also arrange for union conferences of all the ministers of all the Protestant denominations in the vicinity. Just at present he is making arrangements for such a meeting, for the ministers of the Southwest. He hopes at this time to have the home and foreign boards of the church represented, and also to have the presence of the members of the presbyteries of the Southern and Cumberland Presbyterian churches, the latter being particularly evangelistic in practice. Dr. Calhoun wants the united church to follow the spirit of the Cumberlanders.

Dr. Calhoun was chosen by the committee as field secretary because of his own record as an evangelistic pastor. Last year, within six months, over 300 new members were taken into his church, 203 of these coming at a single communion service. Three years ago 148 came at once, and two years past there were 120 who made a profession on one Sabbath. The church has a membership of 1200. Of these 120 have just been dismissed to organize a new church, this also being a result of the revival. Dr. Calhoun's assistant in his Pittsburgh charge was Rev. James M. Lawther, whom the doctor considers has special evangelistic gifts and whom God has greatly blessed in his efforts. Of course all this work will necessitate Dr. Calhoun traveling considerably, and aside from his conferences, he is ready to preach wherever he is wanted.

The field secretary was pastor of the Pittsburgh church for eleven years. One year he had a church in Newton, Kas., and for ten years he had two churches in the Kittany Presbytery, Pa. In each of his charges it has fallen to his lot to build a new place of worship.

THE PASTOR'S MESSAGE ON STURDY CITIZENSHIP.

Modern religion is producing a new, sturdy type of citizenship prophetic of better things in large cities and smaller ones.

The modern Puritan is a man with all the hard headed insistence upon God's righteousness and truth in daily living, but without the bigotry or sectarian narrowness of his predecessor.

Christian citizenship unafraid, willing to strike the wrong at hand, independent in vote, clear sighted and just in questions of public interest is a new factor to be considered and such consideration preaches in no uncertain tone the Gospel.

Let every Christian stand fast as Christ's man, counting that thing a shame that despises and casts Him out, ready to serve his city not only by a pure life himself but through that interest even to make sacrifice to secure for the children and the poor and the ignorant their right to a life set free from undue temptation and growing strong under the protection of the city itself.—Worth M, Tippy.

DON'TS FOR THE NEW PASTOR.

Don't imagine that your predecessor accomplished nothing or knew nothing. The probability is that he was about your size.

Don't be jealous of him. You will be glad to have them speak well of you when you are gone.

Don't expect to work a revolution in six months. Great bodies move slowly and small ones are often still more slow.

Don't attempt a revolution. To get this world a little nearer right is about all one man can expect to do.

Don't want to work a revolution. Why should you? This is a Church of the living God, and it probably has the root of the matter in it.

Don't publish that your congregations are doubled, prayer-meetings quadrupled, etc. If they are, be thankful, but publication may be premature. If all the reports from the first six months were true and ratios mentioned, the problem of "the evangelization of the world in this generation" would be solved in two years or less.

Don't imagine that you become another man in the new place. You are no larger and no different. Your sublime head is no nearer the stars.

Don't imagine that the new place is so very new. There will be the same old difficulties. Folks are folks, everywhere.

Don't lay your axe at the root of trees, literal or metaphorical, which have taken decades to grow.

Don't imagine that plans and methods which worked well in your last church will necessarily work here.

Don't issue bulletins of victory on the day of assuming command.

Don't assume command.—Christian Observer.

THE PASTOR AND HIS OFFICIALS.

There are two ways of dealing with church officials. One way is to dominate them by sheer force of personality and better ideas and the other is to put everything on the basis of pure co-operation, and carry points by suggestion. Said a wise pastor: "Consult your officers about everything, even to the advisability of taking a trip to the next town." He might have added: "Submit the matter to a vote and let all have a chance to discuss the plan, and decide whether the pastor should walk or ride." This has a tinge of sarcasm, but it touches a vital point in church management, and that point is: A church will not willingly help carry the burdens financial and otherwise, unless they have a vote and a voice in running things. Very often it happens that to talk and vote in official meetings is about all that some officials will do, nevertheless, it pays to give them a chance to have their say in an official way. It is quite likely the pastor could decide some things better if left alone, but his personal decisions unless so delegated by the officials, do not command the following and moral support that may be aroused by regular parliamentary action. The writer knows a pastor who in managing a church building enterprise so handled matters that his official board put on record seventy-two unanimous votes. The word "unanimous" caught the fancy of the people at the outset, and often they would work and wait for some time before actually putting any question to the test of a vote. The result is every member of the church is interested, and all have either given or subscribed. The general officers of the Y. M. C. A. constantly warn general secretaries against the evil of "secretarializing" the association, by deciding and doing things that belong to boards or committees. A good rule in church management is never to make a decision without consultation, if possible, and never for a pastor to do work in the church which can be delegated to another.

The ancient Egyptians had three pictures for time. Time Past was represented as a greedy wolf. It had devoured the memory of many things past recall. Time Present was pictured like a lion roaring in the desert. Time to Come was painted to represent a fawning dog because it fed some with flattering hopes of things to come.

SERMON DEPARTMENT

THE OWNERSHIP AND LORDSHIP OF JESUS CHRIST.

(An address by Mr. J. Campbell White, M. A., Allegheny, Pa., at the Nashville convention.)

Is it true, or is it false, that Jesus Christ is the only rightful owner and Lord of our lives? Martin Luther thought it was true when he said, "If anyone would knock on the door of my breast and say, 'Who lives here?' I would not reply, 'Martin Luther,' but would say, 'The Lord Jesus Christ.'" Paul gave expression to the greatest practical reality of his life when he said, "I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me." "For to me to live is Christ." And he not only regarded himself as the slave of Christ, but he regarded that attitude as the normal and rightful one of every disciple of Christ. "Ye are not your own; for ye are bought with a price; therefore, glorify God in your body, and in your spirit." "Ye are Christ's; and Christ is God's." "Feed the church of God, which he hath purchased with his own blood." "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." And our Lord Himself regarded this as the only right attitude of every follower of His toward Himself. "Ye call me Master and Lord; and ye say well; for so I am."

This lordship and ownership of Jesus Christ applies not only to our lives, but it carries with it all our possessions and powers; for, "the earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." "The silver is mine, and the gold is mine, said the Lord of Hosts, and the cattle upon a thousand hills." "All things come of thee, and of thine own have we given thee." And when the Spirit of God came with mighty power upon the Apostolic Church, it is written of them that "not one of them said that aught of the things which he possessed was his own." There can be no possible question that Jesus Christ regards Himself as the owner and Lord of our life. For us the practical question is, Have we recognized His ownership and His lordship, and are we living in that attitude toward Him?

The four cardinal obligations of the world-wide missionary enterprise are: I, that we should know; II, that we should pray; III, that we should go; and IV, that we should send with our money. Judged by these tests how far is the practical ownership and lordship of Jesus Christ recognized in the Church of our day?

I. We understand perfectly well that knowledge is the foundation of all consecrated and intelligent activity for the redemption of the world. I understand, and all of us do, that this is no ordinary audience, but one which is particularly selected; and yet are not questions like these being asked even in an audience of this kind? How much does even this picked audience know about the world and its needs? How many of us, for example, have read one standard book on each of the great countries of the world? How many of us have read the record of one great missionary life of each of these great countries? How many of us have familiarized ourselves with the outstanding features of all the great religions of the world by reading at least one standard work concerning them? Further than that, how many have so digested this information as to be able to be intelligent and effective advocates of a world-wide missionary propaganda? Has this information gotten down deeper than our heads and taken hold of our hearts? "For out of it are the issues of life;" and it is written of our Lord, that "when he saw the multitudes, he was moved with compassion for them." Are we moved at the sight of the world's need as our Lord was moved? Dr. A. J. Gordon used to say: "I have long since ceased to pray, Lord Jesus, have compassion on a lost world. I remember," he said, "the day and the hour when I seemed to hear my Lord rebuking me for making that kind of prayer. I seemed to hear Him say to me, 'I have had compassion on a lost world, and now it is for you to have compassion. I have given my heart; give your heart.'" How heavily upon our hearts does there rest tonight the burden of the world's sorrow and sin and shame and need of Christ?

When I came away from India, I wanted to keep deeply engraven on my heart and on my thoughts the needs of the three hundred millions of that great Empire to which I had given ten of the best years of my life, and on the dial of my watch, under the second-hand, I wrote down in ink the death rate among the heathen population of that Empire alone. I was compelled to put a black mark alongside of every third second. Tonight we look out upon the world, as a whole, in its indescribable need. If we were to put down the death-rate in the non-Christian world during this hour while we sit here, and all the hours of the days and the months and the years, we would be compelled to put down a black mark alongside of every second of every minute of every hour of every day of the year. Will you stop for thirty seconds with me to realize how terrible a thing that is—one every second going out without knowing Christ and without knowing whither they are going? And think, if you will, what it would mean if they were your brothers and sisters—as they are—who are going out in that condition. Every count represents the average death-rate in the whole heathen world. One, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty. Thirty seconds, and my watch goes on, and during the hour that we sit here together tonight, as many people as compose this audience die without Christ; and every session that we come here together the same thing will happen again, for every hour and a half more people die in the heathen world than are within sound of my voice at this moment. What does it mean to them? What does it mean to you? What does it mean to Him who for their sakes thought it worth while to lay down His life?

"Give me Thy heart, O Christ! Thy love untold,
That I, like Thee, may pity; like Thee, may preach.
For round me spreads on every side a waste
Drearer than that which moved Thy soul to sadness.
No ray hath pierced this immemorial gloom,
And scarce these darkened, toiling myriads taste
Even a few drops of fleeting, earthly gladness
As they move on, slow, silent, to the tomb."

Is it not fitting that we should do as one has suggested in these words: "Let us hurry forward to extinguish hell with our fresh lives, our younger hopes, and God's maturity of purpose; for soon shall we die also."

II. And judged by the second of the great obligations that our Lord laid upon us, how far are we obeying Him? or how far is our life a practical denial of the lordship and ownership of Jesus Christ? When He saw the multitude in their need He was moved with compassion, and as the remedy for all this inexpressible need He gave this one prescription, "Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest." How many laborers have you and I thrust out by our prayers? How often have we obeyed our Lord, and prayed that prayer in earnest? Have we allowed twenty-four hours to go by without pouring out our souls in the great petition which our Lord gave us when He said: "After this manner, therefore, pray ye: . . . Thy kingdom come. Thy will be done in earth, as it is in heaven." The kingdom can never come until we ask God to send it. Are we obeying Him in asking Him that the laborers may go forth and that the kingdom may come?

III. And the third obligation that He laid upon us is, "Go." There are today, after all these centuries since He gave that command, 25,000 different districts in the non-Christian world, every one of them containing at least 25,000 individuals, who do not know of Jesus Christ. They are unoccupied, and no one is venturing to go out to occupy them in the name of God. Is that an appeal to you? When in our country one out of every four of the entire population is a member of a Protestant Christian Church, and when, if every one did his full share of the work, each of us would only have to preach the Gospel to three people in this great land of ours, does it not seem as if 25,000 people somewhere in the world that no one is doing anything for, or planning to do anything for, would be a more powerful appeal for a life like yours? Are we obeying Jesus Christ when He says to us, "Go ye into all the world"? Are we,

fellow students, willing to obey that command? I have talked to a good many thousands of students in hundreds of different institutions in this country, and have made the mistake, I am afraid, in most cases, of asking them directly the question as to whether they would go as missionaries or not. I believe that there is a question underlying that which ought to be settled before that one is taken up—the question of whether or not you are willing to be a missionary, if you believe Jesus Christ wants you to go; for it is absolutely impossible that any one of us should ever get a call from God to go, or even hear the call, until, first of all, it is settled that we are willing to go anywhere that Jesus Christ wants us to go, and are willing to leave our best friends and our children, our brothers and our sisters. O that there may come such a reformation and revelation in the Church of Christ that nobody would hold anybody back when they wanted to go!

I heard a little while ago a member of one of our churches in Pennsylvania whose son graduated from a theological seminary and sent word home to his father that he had decided to be a missionary, and asking him for his approval; and the father sat down in a towering rage and wrote back to him something like this: "This is absolutely the saddest message I have ever received from you. I could have wished that you had died in infancy, as your brother did, rather than that things should come to such a pass as this. You never will get my consent to do such a rash and foolish thing. I will cut you entirely off from any share in my inheritance, unless you give up this idea forever; and I do not care to see your face again until you have given it up." Imagine that kind of an answer from a professing Christian! In spite of it, the man is in Japan as a missionary today. Would it not be far more Christlike to take the attitude that my friends, Mr. and Mrs. Paton, did over at Pittsburg three years ago, when their only child, a beautiful, clever, tender girl, came to them one day and said she wanted to be a missionary out in Africa? And they were so much in sympathy with Christ that they said, "We shall be very glad to have you go." Then as they thought and prayed over it for a few days, they decided that they could not let anybody else support their daughter, and so they sent word to the mission board that they wanted to have the privilege for the rest of their lives of paying their daughter's salary while she worked over yonder in Africa. And when one and another of their friends came to them, protesting against this madness in sending their only child away off to bury her life in the heart of Africa, their simple answer to these critics was in words like these, "Our Lord has given His best to us, and our best is not too good for Him."

All of us who are familiar with the earlier years of the Student Volunteer Movement remember the flaming message that Horace Tracy Pitkin carried through the colleges. I shall never forget some of his closing words yonder at Pao-ting Fu, when the Boxers gathered around him to cut off his head and mutilate his body with their spears. His wife and only little boy, Horace, had returned to this country three months before, little dreaming of the baptism of blood through which the Chinese Church was to pass. But when Pitkin's house was surrounded by these Boxers, and he saw the end approaching, he said to a Chinese native convert, "When this is all over I want you to send word to my wife, away off in America, that when our boy Horace is twenty-five years of age, I want him to come out and take my place." If the spirit of our Master possesses us, we shall have no higher ambition for our children than that all of them should have such a divine vocation as to carry the Gospel to those who otherwise will never hear it.

Five children were born to us during our ten years' residence in India, and day after day, at the family altar, and all around over the country, the prayer goes up that every one of them, if it may please God, may be counted worthy of occupying one of these districts of 25,000 unevangelized people, if you of the older student generation do not occupy all of those fields in advance. May God save us from the shame of waiting until children now six and eight and ten and twelve must grow up before we give the world a chance to know of Christ.

IV. And the fourth great obligation is to send. How much are we doing in the way of sending? If the Church of Christ in America were to give an average of a penny a week to the foreign missionary enterprise, it would aggregate $10,000,000 a year. We give only $7,000,000. If everyone in the country decided that he would give some offering every Sabbath Day to foreign missions; we would have to make a smaller coin in order to make the offering; for the average Protestant Christian in America only gives three-fifths of a cent a week now. If we could reach the point where we cared enough for the redemption of the unevangelized world to put a postage stamp a week into it, it would be $20,000,000 a year, or almost three times as much as we are now giving. If we could reach that point of sacrifice where we would be willing to put a street-car fare a week into it, it would be $50,000,000 a year, or more than seven times what we are doing now. If we were willing to give the equivalent of a dish of ice cream weekly, it would equal $100,000,000 a year from American Christians alone. If we could get to that point of sacrifice where we would be willing to put into it the financial equivalent of one hour's work a week—not your work and mine, but the work of the Hungarian on the railway who gets fifteen cents an hour—then we would have $150,000,000 a year from American Protestant church members for the redemption of the world. We actually give $7,000,000; in other words, we give less than the financial equivalent of three minutes a week—judging our work by the lowest standards of unskilled labor in this country—for the redemption of a thousand millions of our brother men. And this we do in view of the fact that our Lord said: "Lay not up for yourselves treasures upon earth, . . . but lay up for yourselves treasures in heaven." "Make to yourselves friends by means of the mammon of unrighteousness, that, when it shall fail, they may receive you into the eternal tabernacles."

Dr. Goucher stated before a great meeting in Cleveland, Ohio, some time ago, that he knew of one individual who, during the last twenty years, had put $100,000 into one district in India. As a result of that investment, 50,000 idolaters are to-day members of the Christian Church in the district. For every two dollars invested, one heathen soul was actually brought to an open profession of his faith in Jesus Christ, I ask you what there is in this world that compares as an investment with the opportunity of putting money into the redemption of mankind? I am persuaded that it is possible to evangelize the whole world at an average cost of two dollars per person. Our Board's missionaries in Africa and in India, after very deliberate prayer and study, have told us that they will undertake to evangelize the fifteen millions of people in their districts, if we will give them one missionary to every 25,000 heathen, and about five times as many trained native workers. It will cost $1,000,000 a year for thirty years to maintain that force, and that is an average of two dollars for each heathen in those fields. Is it worth two dollars to give a man a chance to be saved now and forevermore? Is it worth that to you? If the Christian Church were willing to put $80,000,000 a year for the next twenty-five years into this enterprise, we could evangelize the whole world. That means about a quadrupling of all the money that is being put into the enterprise at the present time. In other words, we are not obeying now the command of Christ to go by helping those who ought to go.

If the railway employees obeyed their superior officers as we obey Christ, a great many of us would not have reached here on the train. If the Japanese soldiers had followed their emperor and their commanders as we follow Christ, Port Arthur would be in the hands of the Russians today, and for a century to come, probably. When they sent word back to the emperor that it was impossible to take Port Arthur, the emperor sent back word that he expected his soldiers to accomplish impossibilities, and it was done; and our Commander expects us to accomplish what is humanly utterly impossible. But "with God all things are possible," and the redemption of this world is one of the things that will occur when we give God the right of way in our lives and allow Him to use us for the evangelization of the world. "The only reason why Christianity does not possess the world is because Christ does not possess Christians."

There are three great results which will follow in all our lives if we recognize fully and frankly and honestly the lordship and ownership of Jesus Christ. The first of them will be a new power over all sin; and there is no victory over sin apart from utter sub-

mission of the will and the life to Jesus Christ as Owner and Lord.

The second result will be clear personal guidance as to our own life work. "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." "If any man willeth to do his will, he shall know." O that the students of this Convention and the 100,000 students whom you represent on this broad continent might, in their heart of hearts, have the attitude to Jesus Christ such as that young missionary to the Congo a few years ago had, Adam McCall, who was only permitted to labor there eighteen months before he was struck down by the African fever. As he breathed out his last words, they expressed this sentiment: "Thou knowest the circumstances, Lord. Do as Thou pleasest; I have nothing to say. I am not dissatisfied that Thou art about to take me away. Why should I be? I gave myself, body, mind, and soul, to Thee—consecrated my whole life and being to Thy service—and now if it please Thee to take me instead of the work which I would do for Thee, what is that to me? Thy will be done." If you can reach that kind of an attitude of surrender to Jesus Christ deep down in your hearts, these days in Nashville will not pass until hundreds of you have a vision of what Jesus Christ wants you to do with your life.

And the third result will be a divine equipment by the coming into you in fullness of the power of the Spirit of God; for "we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." You will never have the power of God in your life on any other conditions than those of utter surrender and obedience to Jesus Christ. O that there might be among us the spirit of devotion and loyalty to the Master that characterized a young convert on the West Coast of Africa a year or so ago. Saved out of the most horrible savagery, she came into the house of God on Christmas Day, a year ago, to offer her sacrifice of praise to God in the form of a gift on the Lord's birthday; for they observe Christmas Day there, not by giving their best to each other, but by bringing their best gift and offering to Christ, whose birthday is being celebrated. At the close of the service of song and praise and prayer they came in a procession to the front of the church, each offering to the minister the gifts they had brought for the Saviour. They were so very, very poor that most of them had only a handful of vegetables to bring, and some only a bunch of flowers to show their good will. If anyone could bring a coin worth a penny or two, it was counted a particularly valuable gift. But here came this girl, sixteen years of age, and just saved out of paganism, and from under her old dress she drew a silver coin worth eighty-five cents, and handed this to the missionary as her gift to the Saviour. He was so amazed at the magnitude of it that he refused at first to accept it, for he thought surely she must have gotten it dishonestly; but lest he might create confusion he did take it, and called her aside at the close of the service to ask her where she got such a fortune as that—for it was really a fortune for one in her condition. She explained to him very simply that in order to give to Christ an offering that satisfied her own heart, she had gone to a neighboring planter and bound herself out to him as a slave for the rest of her life for this eighty-five cents and had brought the whole financial equivalent of her life of pledged service and laid it down in a single gift at the feet of her Lord! I am glad to have a Gospel to preach and to believe that is capable of doing that for a savage; and while I do not recommend to you that you bind yourself in slavery to any man, even for Christ's sake, I ask myself, as I ask you tonight, whether there is anything so divine that we can do with this life of ours as to bind it in perpetual voluntary slavery to Jesus Christ for lost humanity's sake, and to say to Him: "If God will show me anything that I can do for the redemption of this world that I have not yet attempted, by His grace I will undertake it at once; for I cannot, I dare not go up to judgment until I have done the utmost that God expects me to do to diffuse His glory throughout the whole world."

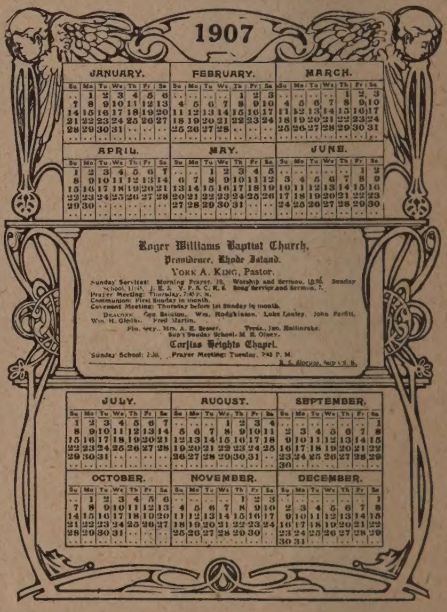
My fellow students, I expect to be satisfied with that life purpose a hundred years from to-night. Are you perfectly sure that you will be satisfied with yours?—From "Students and the Modern Missionary Crusade."

1907 CALENDARS.

Cut this out, You may not see it again.

Herewith you will find an illustration of a calendar—the calendar itself is 10 inches by 7 inches, four times as large as this, twice as high and twice as wide. You may send us a 100-word directory of your church services and this will be printed on 100 of these calendars on a good stiff card, with a hole for hanging, and shipped to you express paid for $3.00; 150 for $3.50; 250 for $4.50; 500 for $7.00; cash with order. This is a permanent advertisement for your church services, and at your local printers would cost you twice this. We will ship all orders received before Dec. 1, on Dec 5. Orders received before Dec. 10 will be shipped Dec. 15, and all orders after Dec. 10 will be shipped day after received. We can furnish large envelopes suitable for mailing these calendars for 40 cents per 100. It would not pay you to order less than 100. If your membership is less, give surplus to stores and non-church goers.

F. M. BARTON, Caxton Bldg., Cleveland, Ohio.



CHOSEN AFTER A YEAR'S SEARCH.

A most remarkable incident occurred in the Chambers-Wylie Memorial Church, of Philadelphia, a representative church of that city. During the past year the Sunday-school has been looking for a suitable hymn-book for its work, and a committee was appointed with instructions that they were to select a number of good books for criticism. This was done and a large number of books were secured, and after the weeding-out process was accomplished, strange to say, each member of the committee decided, independently of the other, upon WORLD WIDE HOSANNAS. The committee made its report to the Teachers' Association and the report was received and adopted; it was then submitted to the session of the church and they also recommended its use. It is needless to say that a substantial order was placed with the publishers, Adam Geibel Music Co., successors to Geibel & Lehman, 1225 Arch Street, Philadelphia. Price: 30c. a copy postpaid; $25.00 a hundred, not prepaid. They will be glad to send an examination copy anywhere and their free trial offer should appeal to every live superintendent.